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GAZETTEER OF THE JHANG DISTRICT,

PART A.—1908.

PUNJAB

DISTRICT GAZETTEERS,

VOLUME XXXII A.

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WITH MAPS.

1908.

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CHAPTER I.—DESCRIPTIVE.

Section A.—Physical Aspects including Meteorology.

CHAP. I, A.

Physical Aspects

Locality.

The Jhang district lies between north latitude 30·50 and 32 and east longitude 71·50 and 73 along the banks of the Chenab and Jhelam rivers, on the confluence of which it may be said to pivot. Its present area is computed to be 3,305 square miles, which makes it the eleventh in point of size of the 29 districts of the province. Owing, however, to the large extent of unsurveyed desert country included within the district boundaries the above area is only approximate. The district derives its name from the town of Jhang, close to which the original head-quarters of the district were located. The name Jhang in the vernacular signifies a clump of trees, and it is probable that some prominent grove gave its name to the original settlement which the rise of the Sial power raised to importance.

Changes in boundary.

Considerable changes have taken place in the district boundaries from time to time. In 1851 the greater part of the Ravi riverain villages were transferred to Multan and in 1880 five more of these villages were transferred. Again in 1898 eight more villages near the confluence of the Ravi and Chenab were taken over by Multan in order to keep the villages on the Kauranga distributary of the Sidhnai canal system within one district.

In 1854 the Faruka taluka, north of Kot Isa Shah, was transferred to the Shahpur district, and in 1861, when the district was finally divided into the three existing tahsils, the Kálowál villages, west of the Chenab in Chiniot tahsil, were received from the Shahpur district and the Garh Maharaja and Ahmadpur ilákás from Muzaffargarh.

In 1884 thirteen rakhs of the Chiniot tahsil, in the Sándal Bár, were transferred to the Gujranwala district and placed under the Forest Department.

Since the colonization of the Sándal Bár (Chenab colony) minor adjustments of boundary have been almost continuous. The Lyallpur tahsil was established as a tahsil of Jhang in 1896, and the whole of the colonised Sándal Bár of the Montgomery district was transferred to it in 1899. The Samundri and Toba Tek Singh tahsils followed in 1900, and in the same year 34 villages of Lyallpur tahsil were included in Chiniot. On the creation of the Lyallpur district in 1904 however, these villages, which are on the east of the Jhang branch of the Chenab canal, were re-transferred to Lyallpur: and at the same time a small adjustment was made between Toba Tek Singh and Jhang tahsils by which the latter absorbed nine additional colony villages.

CHAP. I, A.
Physical Aspects.
Changes in boundary.

In connection with the colonization of the Kiráná Bár (Jhelam colony) the whole of the portion of this Bár, which had hitherto been included in Chiniot tahsil, was transferred to Shahpur district in 1904, and in 1907 the Jhang tahsil portion, known as Jungle Subhága, comprising 18 colony villages, was transferred, in order to bring the whole of the Jhelam colony within the limits of one district and division.

Present boundaries and sub-divisions.

As now constituted the district forms a long narrow slab along the banks of the Chenab with a length of 120 miles and extreme breadth, at right angles to that river, of 40 miles. The adjoining districts are:—on the north Shahpur and Gujranwala: on the east Lyallpur: on the south Multan and Muzaffargarh: and on the west Mianwali and Shahpur. The district is divided into three tahsils by two lines running across the district at right angles to the Chenab. The north-eastern portion, so cut off, constitutes the tahsil of Chiniot (area 1,016 square miles), the central portion of the district that of Jhang (area 1,372 square miles) and the small triangle lying to the south-west, that of Shorkot (area 917 square miles).

Natural divisions.

Along the west of the Jhang and Shorkot tahsils lies the high desert plateau known as the Thal (385 square miles) and on the east of Chiniot and Jhang tahsils are the 186 colony villages or chaks, with an area of 488 square miles, which have been colonised in the Sándal Bár under the Chenab colony scheme and allotted mainly to old residents of Jhang district. Two blocks of uncommanded Government waste in the Sándal Bár still remain in the district. The first lies due east of Maghiána and the second forms an inverted triangle with its base on the road from Shorkot to Shorkot Road station. The area of these relics of bygone conditions amounts to 83 square miles. The old settled part of the district consists of an area of 2,349 square miles lying in the Chenab and Jhelam valleys between these Thal and Bár tracts.

The Thal.

The term Thal seems to connote a high platform. The strip included in the Jhang district to the north is exceedingly narrow, but it widens out considerably to the south of the Jhang and Dera Ismáil Khán road. The Thal is a high plateau more or less completely covered with hills and dunes of blown sand. The soil below the sand is good enough, but it only crops out here and there. Where the Jhelam enters the district it runs alongside and is cutting away the high bank of the Thal. Thence, due west as far as the Indus Kachhi, there is nothing but the most sterile waste of monotonously parallel sand dunes. In the Thal attached to the Jhang district there is little or no cultivation. the distance to water is so great as to render well farming much less profitable than in the portions of the Thal nearer to the Indus. The aspect of this tract is dreary in the extreme. Rolling

CHAP. I,A. Physcial Aspects. The Thal.

sand hills, running in an almost uniform direction, alternating with hollows of fairly good soil studded with *pílú* bushes, are the only features of a landscape unsurpassed for its monotony. The one prevailing tint of the soil is a light reddish-brown, which after rain becomes rufous. The only greenery is that of the *pílú* bushes and trees. There is no *láná* or *láni*. Here and there *phog* and *karíl* bushes are seen, but the distinctive feature of the Jhang Thal is he *pílú*.

The Bárs.

The term Bár connotes height and is locally applied to the high plateaux in the centre of the Jech and Rechna Doabs. The former is known as the Sándal and the latter as the Kiráná Bár. Previous to the colonization of these Doabs huge Bár areas were included within the boundaries of the district: the Jhang portion of the Sándal Bár at the second regular settlement (1880) being computed at some 2,840 square miles and that of the Kiráná Bár at 315 square miles. The following description of the Sándal Bár in pre-colony days was equally applicable to the Kiráná Bár. "In the northern portion of the district the Sándal Bár rises abruptly from the river valley and the summit of the dividing ledge is from 10 to 30 feet above the plain below. From the Gujranwala border to the village of Pabbarwála, the ledge (*Nakka*, *Dhaya*, *Dáh*) runs near and parallel to the river, and forms the boundary between the lands included in villages and the Government waste. South of Pabbarwála the ledge runs at some distance from the river into the Government waste, and does not any longer form a *quasi* boundary between private property and that of the State. As one travels south, the bank imperceptibly disappears, until at length it is impossible to say where the Bár ends or where begins. There is, however, a gradual rise in the country from the river to the Bár, evidenced by the increasing depth to water as the river recedes, and also by the direction of the surface drainage. The whole of the vast extent of country included within this Bár is, with a few trifling exceptions, the property of Government. The private rights that are now enjoyed by the sinkers of wells on leases from Government will be separately noticed. There are no village estates in this tract. The only cultivation that exists is attached to wells that are held under lease from Government; or, in a year of good rainfall, patches of rain cultivation will be found scattered sparsely here and there. In point of soil the northern portion of the Bár is generally good. There is a marked and obvious deterioration to the south. The most general distinction between good and bad land is that between sweet and sour. No grass grows kindly on *kallar*, and practically the quality of the Bár soil depends solely upon its power of producing pasturage. Among the sweet soils it is noticeable that a good loam with a slight sprinkling of sand on the top, as is often seen in the Bár, makes the best grass land. The reason is at once apparent. When the first summer rains fall, the ground has been parched and burnt by

CHAP. I A. — Physical Aspects. The Bárs.

the heats of May and June into the consistency of iron. Last year's grass has been grazed down to the roots, and the surface is almost perfectly bare. Besides the natural power of absorption possessed by the soil, there is nothing to prevent the rain as it falls from draining away into the nearest depression. Where the soil is sandy and friable, the rain sinks where it falls; but on clayey lands it does not penetrate far into the soil, and is either carried away by surface drainage or evaporated by a burning sun. Not only is the soil poorer and *kallar* plains more frequent in the southern portion of the Bár, but even the better class of grasses, such as *dhâman*, are hardly ever found. *Chhembar* is about the only good grass that can be got to grow on *kallar*. The other natural productions of the Bár are the *pílú*, the *jand*, the *phog*, and the *karíl*, with here and there a few *faráshes* growing where surface drainage collects, and various salsolaceous plants. *Khár*, from which *sajjí* is made, is rarely found north of the road from Jhang to Gojra." As has already been explained only the fringe of the Sándal Bár in each tahsil is included in the present district. Of the Kiráná Bár only the small areas above the high bank (or *nakka*) which a few villages were lucky enough to have included in their boundaries at the regular settlement now remain.

The Uttárs.

The Uttár is the upland portion of the river valleys lying beyond the reach of ordinary floods, between the rivers and the Bárs. There is thus the long narrow strip of Uttár lying between the Chenab and Sandal Bár and the similar strip between the Chenab and Kiráná Bár which breaks back V shaped, at the confluence of the Jhelam and Chenab, between the Jhelam and the Bár to the Shahpur boundary.

These Uttárs are the tracts of the old settled part of the district which have recently received irrigation either from the Chenab or Jhelam canal, and their economic importance has been enormously enhanced in consequence. The general tendency to deterioration of soil in the south is strongly marked in the Uttár tracts and in each tahsil they exhibit widely different characteristics.

In Chiniot tahsil the Uttár land is in general a strong hard loam, known as *maira*, little if at all inferior to the land of the Bár and admirably suited to canal irrigation. Before the advent of the canal the well cultivation in this tract was perhaps the best in the district. Towards the river the cultivation was almost continuous, but as the Bár was approached the wells opened out and the grazing ground was more extensive and the only wells whose cultivated lands adjoined were as a rule those round the village, if there was one but in general the wells were scattered and each was a small hamlet in itself. Wells were often sunk close under the Bár itself and the zamindars used every contrivance to conduct on to the land of these wells the silt-charged

water that rushes down from the Bár after rain. Now of course practically every well which can be commanded by the canal has been thrown out of work and much of the waste has been brought under canal cultivation. The well hamlets remain, bowered in a cluster of trees, generally *kíkars* and *shíshams*, and in many cases have formed the nucleus of a new village site since the influx of cultivators to the canal-irrigated land has greatly increased the population of the Uttárs.

CHAP. I, A.

Physical Aspects.

The Uttárs.

In Jhang the general characteristics of the Uttár are distinctly inferior. In parts, notably in the Bharwána villages in the north-east of the tahsil: round Gagráná in the south-east and round Karíwálá in the north-west, areas no whit inferior to the Chiniot Uttár are found. Elsewhere the surface is broken and sandy—cut up no doubt by branches of the river when it flowed at a higher level than now. The deterioration in the soil is evidenced by the occurrence of *kallar* flats broken by mounds which have formed round some stunted *karír* or *jand*. Wells are scattered and there are few trees round them. In many parts *sar* grows luxuriantly. *Láná*, *láni* and *khár* are found, pretty sure evidence of inferior soil. Of the eastern Uttár in Jhang tahsil Mr. Monckton who conducted the first regular settlement, wrote:—"The Jhang district may be described in general terms as a region destitute of living brooks and shady groves, and with the exception of the rivers Jhelam and Chenab, and the fringes of cultivation on their banks, the country is a dry waterless tract, covered with a sparse *jangal* of bushy trees. The march from Khíwa to within a mile of Jhang stands probably unrivalled in the world for its combination of the most disagreeable features a landscape is capable of affording."

The Vichhanh.

The Uttár between the Chenab and Jhelam is known locally as the Vichhanh. The same officer's description of it is hardly more flattering:—"Here the soil is singularly sterile: for miles one may ride over tracts impregnated with saltpetre, and producing only dirty coarse grass, unfit for any useful purpose." There is little to choose between the two tracts except that in the Vichhanh there is less good soil. The villages are mostly owned by extravagant thriftless Sayyids and are badly farmed. In a tract like this canal irrigation is attended with unusual difficulty. On the east of the Chenab, however, the distributaries can be brought over from the Bár at any point and the inferior areas can be avoided but the Vichhanh is at the end of the Kiráná Bár and the distributaries, which are at the tail of the canal, have to traverse miles of inferior country to reach the culturable areas.

The Shorkot Uttár presents more numerous traces of recent river action than appear in the north; indeed the whole of the southern half is evidently of quite recent river formation. The Chenab widens out in the lower lying country and the soil in parts

CHAP. I.A. Physical Aspects. Shorkot uttar.

reaches a climax of sourness. Elsewhere it is light and sandy and where not cultivated is covered with a dense growth of *sar*. Little success has been achieved in the Shorkot Uttár with canal irrigation. South of Shorkot indeed the villages are not included in the irrigation boundaries of the canal but in the north of the tahsil the distribution of water, as in the Vichhanh, is much hampered by the distributaries being at the tail of the system and by the scattered situations of the culturable tracts.

The Kachhi.

The tract between the Thal and the Jhelam is called the Kachhi. Kachhi is also the name of the alluvial lands of the Indus valley, as distinct from the Thal and Damán. The word means the armpit and is applied to a country that is contained within some strongly marked boundary, here the Thal. It is distinct from and must not be confounded with the Urdu *kachcha* (unripe, unformed). To the north the Jhelam is now flowing immediately under the Thal, and the higher portion of the Kachhi, *i.e.*, that out of reach of the Jhelam and Chenab floods, does not start fairly until the village of Sherowána is reached. Thence, as far as the Muzaffargarh boundary, the tract of Kachhi runs unbroken. This strip is, on an average, about nine miles broad. As is the case with the whole of the district, the soil gradually deteriorates to the south, and becomes worst on the Muzaffargarh border. Here the only cultivation to be found, except a well or two, lies immediately under the Thal bank in a depression. The wells are of a fairly prosperous appearance. A little *talla* grass, and a good deal of *sar*, grow in and near the depression. Between the Thal and the river the country is almost desolate. Rolling sand dunes, on which a few scant patches of *sar* grass only thrive, flat plains of the hardest and most unfruitful clay, strips glistening with the salt efflorescence, and patches of black *kallar*, locally known as *bishí* (poisonous), from its deadly effect on all vegetable life, alternate in dreary succession. Vegetation is represented by a few starved *karír* bushes and *láṇí* plants. Northwards there is a decided improvement in the soil. Notably there is very much less *kallar*. Near the river the well cultivation is dense, the country is well wooded, and agriculture flourishes. Towards the Thal cultivation becomes sparser. The wells are found in lines, the direction being determined by the presence of some depression, into which the surface drainage of the country finds its way. The soil is more fertile and cooler than the higher-lying lands. The depression under the Thal here again is studded with wells. The soil is a good loam of a reddish tint. Near the river *karír* is the predominant scrub, while near the Thal the *jál* bushes are so numerous and so large as to form a stunted forest. The separate distribution of these two shrubs is very marked. Where the two zones meet they are found intermixed; but near the Thal hardly a *karír*, and in the river villages hardly a *pílú*, will be found. The absence of grass is the distinguishing feature

CHAP. I, A.
Physical Aspects
The Kachhi.

of the Kachhi. In the cold weather grass sufficient to feed half a dozen horses certainly could not be procured, and probably does not exist. The bareness of the surface is most remarkable. The soil is clayey. Water does not penetrate, but drains away into some depression, where again, when the water is evaporated, the salts left behind prevent the growth of any vegetation. There is very little uncultivated land anywhere in the Kachhi that is free from the *kallar* taint.

Old canals.

In the Vichhanh the remains of an old canal of considerable size are to be seen. Local tradition says that it was a portion of the Ŕániwáh canal that leaves the Jhelam in the Bhera tahsil of Shahpur. Nothing is known as to when the canal was constructed. The story goes that it was the work of a rich banker of Bhera, whose daughter was married to a resident of one of the Jhang Vichhanh villages. The daughter, when she reached her husband's home, complained of the scanty supply of water, and her father at once cut the canal to put an end to her trouble. Another version is that the daughter vowed that she would not marry the man to whom she was betrothed, unless she could get to his house by water without putting foot to the ground; so her father forthwith proceeded to excavate this canal. The remains of the canal opposite Kádirpur Bakhsha are perhaps in the best state of preservation, and show that it was a work of some magnitude, and aligned considerably above the level of the country. In the Shorkot tahsil the banks of an old canal that left the Chenab a short distance east of Mírak Siál are still recognizable. The people have no tradition whatever as to its construction. The fact that the Chenab must have been running at a very much higher level than now, and in a very different bed, before water could have been supplied to the canal, is the best evidence of its antiquity. The head of the canal takes off the old bed of the Chenab lying between Mírak Siál and Kaim Bharwána, into which now-a-days the water of the river in highest flood hardly penetrates. All vestiges of the canal are lost about a mile from the village of Shorkot. A third canal is that of Uch, constructed by Fakír Gul Imám. It left the river Jhelam close under Máchhiwál, and tailed off into Uch. It ceased to run about the end of the 18th century, after flowing some sixty years. There are also traces to be seen in the Bár of an old canal Nannanwáh, concerning which little or nothing is known by the people.

River system.

The Chenab enters the district in the north of the Chiniot tahsil and flows through the tahsil, which it bisects, for some 50 miles. For a further distance of about 30 miles it flows through the Jhang tahsil to the Trimmu (or three mouths) where it is joined by the Jhelam from the north. The combined rivers flow through about 5 miles of Jhang tahsil and throughout the 40

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miles of Shorkot. The Jhelam has a short course of 40 miles only in the district on the west of Jhang tahsil.

River system.

The course of both rivers, and especially that of the Chenab, is very tortuous and is continually changing. Each river is continually working out a series of loops, which gradually deviate further and further from the general direction of the stream, until at last it breaks back into a more direct course only to begin another loop. A general trend towards the west however is observable in the case of both rivers.

The Chenab.

The description of the Chenab given by Mr. Monckton can hardly be improved upon:—"The Chenab is a broad shallow stream, with a sluggish current and a licentious course. Its deposits are sandy, but its flood is extensive, and from the loose texture of the soil on its banks the moisture penetrates far inland." The above description was made with reference to the upper Chenab in tahsil Chiniot. Of the lower Chenab, Mr. Monckton wrote:—"The country on the banks of the Chenab is generally low and moist. The river flood extends in many places as much as three and four miles inland at its highest rise." The difference, however, in the character of the Chenab above and below its junction with the Jhelam is considerable. Above the Trimmu ferry the Chenab is confined within well-marked banks, over which its waters rarely, and only at a few known points, ever spill. The country between the two containing banks varies considerably in width. Where the river has cut away a larger slice of the Uttár, the banks become necessarily farther apart. The width and depth of the river bed has naturally an important effect on the extent and height of the floods. The zamindars often complain that the bed is far too big. Where the banks are near and the real bed of the river is not excessive in width, the greater portion of the lands between will be flooded annually. Where the distance from bank to bank is considerable, and the river channel runs in a tortuous course through the centre, the action of the floods becomes uncertain. In places the *belá* land between the river and the high bank is only naturally inundated when the set of the stream is directly towards it. When the course of the river is less favourable, the needful supply of flood water is obtained by throwing embankments across the *nálahs* by which such lands are invariably intersected, and thereby raising the water-level. The deposits of the upper Chenab are usually very sandy. The zamindars have a saying that "it takes gold and gives copper." The upper Chenab deposits require successive deposits of silt before they become fit for cultivation. Mr. Cust's picture of "wells, villages and culturable area being carried away by a merciless torrent" is an exaggerated and unfavourable representation of the Chenab. It does possess enormous powers of erosion, but, except under particular circumstances, it takes years to cut away a village.

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The Chenab.

From the point of junction with the Jhelam the breadth annually inundated begins to expand, until in the lower portion of the Shorkot tahsil, near Ahmadpur and Jalálpur, the river spreads out almost in fan shape and its water flows far inland. Large islands, *belás* or *bindís* as they are called, form more frequently than to the north. The aspect of the *sailáb* lands adjoining the river is much the same on the lower and upper Chenab. Along the bank is found a dense belt of dark *lai* (*jháú* or *pilchhí*) *jangal*, often so thick and strong that a horse could with difficulty pass through. This is intersected by numerous channels of the river, dry during the greater portion of the cold weather, but filling with any slight rise in the river. There is but little cultivation, and what there is consists of patches of wheat, *massar*, peas, or gram scattered here and there amongst the underwood. The soil is generally good, but its quality varies greatly. In one place the accretion has taken place only lately, and more silt must be deposited before the soil can be termed good. In another spot the soil was formed long ago; but it is still little better than a sand bank covered with a thin layer of clay, sometimes hardly more than a mere film, and here and there the sand itself crops out. Beyond this strip of *jangal* and cultivation intermixed, and between it and the bank which bounds the inundations, come the cultivated lands of the alluvial tract. The soil varies from stiff clay to sand, but is generally a good light loam, easily-worked and retentive of moisture. *Rabi* crops are chiefly grown, only the higher and lighter soils being devoted to the production of autumn crops. Below Shorkot the bank of the Uttár is either wanting, or else is situate at some distance from the stream. Instead of finding a comparatively narrow strip of cultivation between the new deposits and the Uttár bank, one is at once struck by the absence of any high land beyond which no flood ever passes. The country is traversed by numerous channels that carry the flood water far inland. There are broad expanses of rich *sailáb* land near the river; but these do not extend far. Beyond, high-lying strips and patches of waste land of a sandy texture, covered with a thick growth of *sar* grass, become common. The cultivated lands are found in between, wherever there is a depression that is reached by the flood water. As the river recedes, wells become more numerous. Near it there are but few. Trans-Chenab from the junction of the rivers to Ahmadpur, the *sailáb* lands are bounded by a high bank separating them from the Kachhi tract described above. At Ahmadpur the level of the country seems to sink, the bank to disappear, and the flood water of the river passing to the west of Ahmadpur finds its way by depressions and canals up to the high wall of the Thal.

The Jhelam.

The Jhelam has a course of about 40 miles in length from the point where it first touches the Jhang district down to its point of junction with the Chenab, the Domel as it is called. As compared

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The Jhelam.

with the Chenab, the Jhelam contains a much smaller volume of water, and flows in a much more confined channel. The area subject to inundation from the Jhelam is much less extensive, though in flood season the rise in the river must be considerably higher than that of the Chenab. The erosive action of the Jhelam is quite as powerful as that of the Chenab, but its deposits are far richer in argillaceous matter. There is more mud and less sand. A deposit of Jhelam silt often bears a good crop of coarse rice the first year it is formed. The country on the banks of the Jhelam is fertile, well wooded, densely cultivated, and supports a larger population than any other portion of the district. There is hardly any waste land. The Jhelam being a narrow stream, islands (*belás* or *bindís*) are seldom met with.

The Ravi.

Although the Jhang district no longer extends to the Ravi a few villages in the south-east corner of Shorkot tahsil come under the influence of this river. The Ravi side does not present that appearance of fertility that characterises the Jhelam valley and the alluvial lands of the Chenab. The upland wells are extremely poor and there is much *kallar*. The Hithár lands betray the uncertainty of the supply of flood water.

Geology.

On both sides of the Chenab at Chiniot occurs a curious outcrop of rock of the same formation as the Kiráná hills of Shahpur district and the Shahkot and Sángla rocks in Gujranwala. "These hills are only 40 miles distant from the Salt Range, but the rocks are totally different from any that occur there and correspond well with the character of the transition rocks of the Aravali series. They consist of strong quartzites with associated clay slates, forming steep ridges, with a north-east to south-west strike. The oldest rocks of the Salt Range are probably very much younger than the strata of Kiráná."(1) Just above Chiniot the Chenab runs most picturesquely through a couple of gorges in these hills. A point worth noticing is that there is little or no rise in the surface of the country at the base of the rocks.

With the exception of these rocks the whole district is an alluvial plain, much of it being of evidently quite recent formation. The oldest portion is probably the Thal which is also the highest. The lower lying Bárs are presumably a subsequent deposit, while the river valleys are of quite recent formation.

The origin of the Thal sand presents an interesting problem. Throughout the rest of the district there is no such accumulation. There are sand dunes east of Kádirpur Bakhsha in the Vichhanh and again in Gilmálá and Pírwálá east of the Chenab below its junction with the Jhelam, but these are purely local and have no doubt been formed from sand deposited in old river channels.

(1) Medlicott and Blanford's Manual of Geology.

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Geology.

"The most probable theory appears to be that the Ran of Cutch and the lower portion of the Indus valley have been occupied by the sea in post-tertiary times and that the sand of the desert was derived from the shore. The accumulation of sand in a desert region is evidently due to the low rainfall and the consequent absence of streams, the effect being intensified by the porous nature of the soil. The partial distribution of the sand is no doubt due to the capricious action not yet fully understood of the wind. The absence of sand elsewhere than in the Thal is accounted for by the decreting action of the rivers on the hypothesis that the sands of the Bikanir desert and those of the Thal were in past ages continuous and that the Bár tracts lying as they do at a lower level were subsequently deposited by fluvial action that had first eroded and carried away the sands. Subsequent decretion has carried away this new deposit where the river valleys now lie, the present riverain soil being again deposited at the level at which we now find it."

Trees. The *Kíkar.*

Among the trees of the district the *kíkar* (*Acacia arabica*) is the most common and the most useful. It grows most luxuriantly in the Hithár villages on both the rivers, but is found in greater quantities on the Jhelam and upper Chenab than further south. *Kíkar* wood is of excellent quality, and is used for almost every agricultural purpose. More especially it is almost invariably used for the horizontal and vertical wheels, the axle of the vertical wheels, and other portions of the machinery of a Persian-wheel. As a young tree it is exposed to some danger from frost, but as it ages cold has less effect. It grows wonderfully quickly and this is the principal reason why zamindars prefer it to the *shísham* (*táhlí*). A number of young *kíkars* will be found on almost every well scattered over the area attached, but the *shíshams* will only be close round the well. The pods of the *kíkar* and the loppings are eaten greedily by sheep and goats, and in years of drought the tree is hacked and pruned in a most unmerciful manner. The shade of the *kíkar* is peculiarly harmful to vegetation. Nothing will grow under it. The bark is used for tanning and distilling spirits. The cypress-formed or *Kábuli kíkar* (*Acacia cupressiformis*) is also found scattered over the district; it is valued less than the *kíkar*.

The *Shísham*

The *shísham* or *táhlí* (*Dalbergia sissu*) is found wherever there is cultivation, but is more abundant in the lowlands fringing the rivers than in the Uttár. The tree does not do well until its roots get down to water, and this takes place much sooner in the tract near the rivers than in the uplands. Shorkot way almost every well in the Hithár boasts a clump of *shíshams*, and many are extremely fine trees. There are apparently two varieties of the *táhlí*,—one growing straight, and the other with the boughs drooping.

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The *Ber.*

The *ber* (*Zizyphus jujuba*) is a hardy tree, and will grow anywhere, though it prefers the soil of the Hithár. It is considered unlucky to cut down a *ber*, and its fruit, when ripe, is gathered by every passer-by. The fruit is highly esteemed and largely eaten by the poorer agriculturists. Careful housewives collect and store large quantities of the berries when the crop is a good one. The fruit has a not unpleasant rough acid taste. It ripens about March.

The *Siris.*

The *siris* (*Albizzia lebbek*) is not uncommon near wells though it is, by reason of its droppings, rather a dirty tree. Its wood is now often used in building and the tree affords a good shade.

The *Farásh.*

The *ukánh* or *farásh* (*Tamarix articulata*) is not common anywhere except in the Bár and the Kachhi. Those in the Kachhi are of a gnarled stunted growth, and never attain any size except near wells, and the zamindar does not often choose to grow the *ukánh* on his cultivated lands. In the *Bár*, wherever water collects or the soil is better and more moist than usual, the *ukánh* is sure to be found. A typical instance is to be found on the Chícháwatni road to the east of Roránwáli. The wood of the *ukánh* is hard, and is used in a variety of ways. *Laí*, the *jháú* of Hindustán, is found in great quantities along the river banks. It is used to make the wattle cylinders with which *kachcha* wells are usually lined. Near Jhang and Maghiána it is cut and used for firewood.

The *Sohánjna.*

In the Jhang tahsil the *sohánjna*—horse radish tree (*Moringa pterygosperma*)—is found on almost every well. The fruit is preserved and used for *chatnís* and as a pickle. The tree is pruned regularly every year until it resembles a polled willow more than anything else. In Shorkot and Chiniot this tree is found, but not so abundantly.

The *Jand.*

In the civil station some very fine old *jand* (*Prosopis spicigera*) trees are to be seen. Elsewhere the stunted bush is usually the form in which this tree presents itself. A *jand* shrub is always a sure sign of good soil, whether in the Hithár or Uttár. It is unusual to find *jand* scrub in the Hithár, but there are a few such tracts in the southern tahsil. Like the *ukánh*, the *jand* in the Bár prefers a moist lowlying position. There is a peculiarly dense growth of *jand jangal* in the south-east corner of the Shorkot tahsil. Here, though the surface of the soil is covered with *kallar*, the soil itself is good. The *kallar* has been washed on as a foreign substance in suspension and solution by the Ravi flood water or by the drainage from the saline upland of the Bár, and subsequently deposited by evaporation in or on the soil. The best charcoal is made of *jand* which also makes very good firewood, and affords capital grazing to camels, sheep and goats.

The *Jál* or *Pílú.*

The *wan*, *jál* or *pílú* (*Salvadora oleoides*)—for by all three names is this tree known—is found in every part of the district. Individual trees of the largest size are found in the Kachhi and the Bár. There are two kinds of *jál*, the sweet and the sour, but the sour is very seldom found. The

The *Jál* or *Pílú*.

jál are darker in colour and longer and broader than those of the *miththá jál*. The tree is much used by the cattle-thieves of the Bár as a place of concealment for stolen animals. It is impossible to discover the animal except by the closest scrutiny, and precautions are carefully taken against any movements on his part. The roots of the tree are the favourite home of the cobra. As fuel the wood is detestable. It leaves an enormous quantity of ash, has an extremely disagreeable smell, and gives but little heat. Its leaves are the favourite diet of camels during the first quarter of the hot weather. They act as a cooling alterative. *Pílú* is used both of the tree and the fruit. It is equally correct to speak of the *pílú* tree and of eating *pílú*, but it is incorrect to talk of eating *wan* or *jál*. The fruit is a berry which is much prized by the poorer classes. It usually ripens shortly after the 15th Jeth (1st June). The flocks are very fond of the berry also, and it is supposed to increase both the sweetness and the supply of milk. Quantities of the fruit are dried and stored.

The *Karír*.

The *karír* bush (*Capparis aphylla*) is found alongside the *jál* in every portion of the district. The Kachhi and the Bár are its favourite habitats. It affords grazing to sheep and goats, and, when hard pressed, cattle eat or chew the twigs. It bears a pinky white flower (*bátá*), and when in blossom the Bár assumes for a few days quite a gay appearance. The fruit (*dehlá*) is but little used in this district. It is eaten when ripe, but the zamindars hardly talk about the crop; or if they do, never in the same terms or with the same interest as the *ber* and *pílú* berry crop is discussed. The unripe berry is made into pickle, and also is much esteemed as a tonic (*masálah*) for horses, especially for skin eruptions. The *karír* wood suffers less from white ants than other indigenous timber, but it does not enjoy perfect freedom from their attacks. It is used as rafters for houses, and for the spokes of the wheel on which the well pots are strung.

The date palm.

The date palm or *khajji* (*Phœnix dactylifera*) grows luxuriantly on the banks of the Jhelam and below the junction of the Chenab and Jhelam. Above the junction there are few groves on the Chenab and there are none in the Chiniot tahsil. The groves at Máchiwál on the Jhelam and at Shorkot are particularly fine. The tree is a source of income to the owner as the fruit is collected for export. It needs and receives little attention: indeed it takes so kindly to the soil in many villages that the groves encroach on cultivated fields and their spread has to be prevented. Previous Governments claimed proprietary right in the palms, but the right is now restricted to the imposition of a revenue demand on the profits from the fruit and the removal of the Government claim to the wood has resulted in a large increase in the number of the palms. The wood is used for beams, posts and water troughs. The leaf, the leaf-stalk and the fruit-stalk are all turned to use.

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Other trees.

The *bohar* (*Ficus indica*) thrives in a wonderful way in the tract near the rivers. The *pípal* (*Ficus religiosa*) is found, like the *bohar*, throughout the district, but less frequently. The *bakáin* (*Melia azedarach*) is found here and there alongside a well, but not often. Other less common trees are the *barna*, the *amaltás* (*Cassia fistula*), the *phuláhí* (*Acacia modesta*), the white *siris* (*Albizzia procera*), and the *jáman* (*Engenia jambolana*). In some of the *belás*, and more especially just above the junction of the Jhelam and Chenab, a few specimens of the *báhn* (*Populus euphratica*) are found. In Jhang the local name is *ubhán*. The mango, mulberry, peach, apple, orange, lime, pomegranate, lemon, grape, plum, guava, &c., are the fruit trees. The mangoes are generally inferior. Most of the better zamindars have each his *bágh* or mango orchard. Oranges and limes succeed very well, but the other fruits are not good.

Plants. Akk.

The *akk* (*Calotropis gigantea*) can hardly be termed a useful plant, though when reduced to great extremity goats and camels eat the leaves. It was formerly unknown in the Bár, but was common in the riverain, especially on the upper Chenab. With the spread of canal irrigation it has taken a firm hold in the uplands and Bárs and grows most commonly in borrow-pits along the banks of canals and spreads rapidly over fallow lands. Its tap roots strike very deep and it is most difficult to eradicate.

Buin and *Khip*.

Buin and *khip* (*Leptodmia sportum*) are common but valueless plants. No animal will ever eat them.

Phog.

Phog (*Calligonum polygonoeides*) comes in the same category: it is found chiefly in the Thal. It is seldom eaten by cattle.

Khár, *láná*, *lání*.

Of salsolaceous plants the *khár*, *láná* and *lání* are all found in the district. There are two kinds of *láná*: *gorá* and *mithar*. All four plants are excellent grazing for camels. *Khár* is the best and *lání* the worst. From *khár* is made *barilla*, an impure carbonate of soda called in the vernacular *sajji*: some confusion as to the names of these plants arises, but in the Jhang district *sajji* is not made from what is here called *láná*, except perhaps as an adulterant of *khár*.

Other plants.

Jawánh or *jawísá*, the camel thorn, is found abundantly in the waste and fallow lands subject to inundation from the rivers. It is a rank weed and does much harm to cultivation. The thistle *leh* is another weed that springs up in old *sailab* lands. *Harmal* and *bhúkil* or *bukát* are two weeds found throughout the district. *Harmal* grows chiefly on fallow lands and is used as an ingredient in the simples of the countryside. *Bhúkil* loves a light sandy soil, springs up with the crop and chokes it.

Sar, *munj*, *kána*.

The plant *saccharum munja* is so characteristic of the Chenab valley, and plays so important a part in agriculture, that it deserve

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separate and special notice. It is found but infrequently on the Jhelam. The Jhelam soil is too good to be left to grow *sar* only. Along the Chenab there is hardly a single village in which it is not to be seen. The area under *sar* increases as one goes south. There is more *sar* in Shorkot than in Jhang, in Jhang than in Chiniot. The difference in the country before and after the *káná* or flower stems are cut is astonishing. In October and November, in the tracts where this plant grows, the view is closed in on every side by the flower stems, and a bird's-eye view of the lie of a village is impossible. The leaves *sar*, the flower stems *káná* and *tílí*, the stem sheaths *munj*, are all parts of the same plant, *búta*. The leaves are used for thatching houses, the *káná* reeds being bound round the edges and across to strengthen the thatch. In the cold weather they are often the only pasturage of the cattle. They are also cut, chopped up, and mixed like *bhúsa* with grain, oil cake, or green stuff. In the early spring the grass is fired, and the cattle graze on the green shoots that quickly sprout again. Only the inferior patches of *sar* are treated thus, as the plant seldom produces *munj káná* after being burnt. The dry *sar* leaf is not very fattening, but it serves to keep the cattle in condition, and to have *búte* plants inside the village boundary is always considered a great advantage. The *káná* reeds are used for a variety of purposes, for strengthening thatch, for making chairs, couches, and stools, for the frame-work of *bhúsa* stacks, *pallá*, &c. The upper portion of the stem, *tílí*, is the portion broken off, the sheath of which is made into *munj*. The sheath of the lower portion of the stem is never so used. The *tílí* is made into *sirki* and mats, and is also used for the manufacture of winnowing trays, baskets, &c. *Munj* is the most valuable of all the products of this plant. The manufacture of the *munj* into rope may be seen almost any day in any jail in the western Punjab. The lower ends of a bundle of the petioles are first burnt, then they are pounded into fibres, and lastly twisted into a rope. The ropes used in agriculture are made almost entirely of *munj*. The well ropes, the ties that attach the well pots to the rungs of the well rope, the string portion of *chárpáís*, are all made of *munj*. Many villages sell their *munj káná*, and large sums are realised. The zamindars say there are two kinds of *sar*,—the white and black. The black has a broader and darker coloured leaf, and gives the longest and stoutest *káná*. The white *sar* plant is better grazing, and produces better *munj*. It is, however, probable that they are one and the same plant under different conditions. The white *sar* is found in lighter soils than the other kind.

Kánh.

The *kánh* (*saccharum spontaneum*) is only found in the moistest portions of lands adjoining the rivers. It is most valuable pasture for buffaloes. The zamindars go so far as saying that if there were no *kánh* there would be no buffaloes. It makes the thickest *jangal* in the district, and is much liked on that account by wild pig. Pens are made from it. It is too valuable to be used for thatch.

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Physical Aspects.
Grasses.

As the well-being of the people of this district is so intimately connected with the existence of good pasturage, it will be useful to give a list of the principal grasses, with a few remarks. *Chhimbar* is the most common grass in the Bár, and appears to thrive in every kind of soil,—sandy, clayey, or saline. With good rain it attains a fair height, and is very dense in growth. It is one of the best. *Lamb* is a feathery grass of average quality, and is found growing in *kallar*. *Kúrya* is uncommon. It is a first-class grass. Horses do particularly well on it. *Lunák* is a tall upstanding grass, requires a good deal of rain for a good crop, grows in *kallar*, and is a first-class grass. *Garham* is not unlike *lunák* in appearance, but grows higher and stronger. It is not found in *kallar*, but usually under bushes and where dung has fallen, and is inferior in quality. *Khar madhána* is a small grass, with seeds shaped like a wood-louse, inferior in quality. *Dháman* is the best of all grasses. It is found in the largest quantities in the north of the district. To the south it is rare. It requires a good soil, and will not grow in *kallar*. The zamindars complain that the *dháman* is becoming scarcer and scarcer, and attribute the scarcity to the frequent failure of the rains during late years, but it is doubtful whether this idea is correct. It is a thick, juicy, pale green grass, and grows to a considerable height in favourable years. This grass, the zamindars believe, if in good condition, gives a semi-intoxicating effect to the milk of buffaloes who graze on it. *Pilán* is another good grass and makes excellent sweet hay, not so fragrant or tender as English hay, but still not to be despised. It is found mixed with *chhimbar* and *kheo*. *Kheo* is remarkable for the speed with which it springs up after rain, resembling *murak* in this quality, but otherwise it is a better and larger grass. *Murak* sprouts out in lowlying moist places after rain. Its leaves are not unlike those of the *dabh*, but are narrower and grow straight up. Among the prostrate grasses are the *aletí dodhak*, and *kilánj*. All three are very hardy, and seem to do best in seasons of drought. They are dug up and given to cattle. Sheep and goats graze them on the ground. There are only two other grasses of the Bár that require notice,—the *khawí* and *panhí*. The *khawí* grows in hollows where water collects, and seems to prefer *kallar*. It has a peculiar fragrant smell, and is of a dark brownish-red colour. Cows graze upon it if hard pressed, but not otherwise. It contains little nutrition. The Bár housewives use wisps of this grass to clear out vessels used for churning or holding milk. The *panhí* is a very different plant. It, like the *khawí*, grows in hollows and depressions, but selects only the best soils. It is never seen in *kallar*. It grows in tussocks like the *sar* grass, but instead of drooping its leaves, stands out straight and stiff. Its roots are very long and tough. They are used for making ropes, and also for the brushes used by the weavers for arranging the threads of the web. *Khaskhas* is obtained from the roots of the *khawí*.

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Physical Aspects.
Wild animals and game.

The beasts of prey found in the district are the wolf, the hyena, the wild cat and lynx. Rewards were paid in 1908 for the destruction of 16 full grown and 16 young wolves. The hyena however is rare. The name of *bár-billa* is applied both to the long and short-tailed wild cats. The one is the domestic animal run wild, and the other is a true lynx. The first attains a much larger size than the domestic cat, and is remarkably fast. The lynx is a stouter animal. Another animal met with is a kind of badger, a most hideous-looking creature—vernacular name, *bijjú*. In the interior of the Sándal Bár and between Gojra and Khuriánwála, there used to be some droves of wild ponies, the offspring of escaped domesticated animals. Major Harcourt, formerly Deputy Commissioner of Jhang, had one that was driven with another horse in a pony carriage. A remarkable but a true story is told of another of these ponies that got loose at Siálkot and found his way back to his old haunts at Gojra. The parents of these wild ponies are said to have escaped in the fights between the Káthiás and Bharwánás. *Needless to say* the breed has long become extinct.

Ravine deer were plentiful in the Bár, but are gradually becoming exterminated. There are one or two places in the Kachhi near the Thal where they are generally to be found. *Páhrá*, or hog deer, are found in almost all the large *belás* on the Chenab. There are a good number in Shorkot, a few in Jhang, and hardly any in Chiniot. Jackals are found in great numbers along the Chenab. There are not very many in the Bárs. Foxes are found all over the district. There are two distinct kinds, one fox is of a very light yellowish-brown colour, so as to be almost indistinguishable from the colour of the ground after drought, with a curved sabre-shaped brush of a darker shade on the upper than on the lower side, and ending in a white tag. The second kind is very much darker in hue, and has a perfectly straight brush with a black tag. This species is more compact in form, with a stouter body than the first. Both foxes give capital sport, but the light-coloured one has better staying powers, and is also faster than the other. Numbers are to be found in the tract of Bár adjoining the civil station. Hares are found more or less all over the district. In Chiniot there are but few, and in the Vichhanh they are seldom met with. There is a very good supply all along the Chenab on the left bank. On the right bank the cultivation is too dense. The hare found in the moist alluvial lands adjoining the rivers is small in size, and does not afford good coursing. It has neither speed nor stamina. The hares of the Uttár and Bár give excellent sport, but the Kachhi and Thal hares are supposed to be the hardiest of all. Pig are found in the various thick *belás* on the rivers. But the country is bad for riding.

Among game-birds, the bustard, the *houbára*, *gurain*, *guraini*, sandgrouse, coulon, geese, ducks, and quail are annual visitors. The larger bustard is very rare. The *houbára* (pronounced *obara*

CHAP. I, A. Physical Aspects. Wild animals and game.

here) is plentiful in the cold weather all over the district. Coulon (*kúnj*) come in with the cold weather in great numbers. They are found principally in the Hithár. Geese come in later than coulon, and are particularly fond of the banks of the Jhelam and the lower Chenab. There are very few duck, and still fewer snipe in the district. Teal, spotted-bills, mallard, white-eyes, shovellers, gadwalls, are the commonest kinds. Quail are plentiful both in spring and autumn. The autumn shooting is the best, and certainly the most enjoyable. The larger sandgrouse is found in large numbers all over the district in November and December. It is quite a sight to see the flocks flying to and from the Chenab for their morning's drink. After December a fair number still remain, but not so many as before. The pin-tailed grouse has also been shot in the district, and the common sandgrouse stays all the year round. There are very few black partridges in the district. In the Shorkot tahsil, but nowhere else, are there places where a few shots can always be got. The grey partridge is found infrequently all over the district.

Snakes.

The venomous snakes most common in the district are the krait (*Bungarus coeruleus*), the cobra (*Naja tripudians*) and especially Shorkot way the *khapra* (*echis carinata*). On the average of the last five years only 23 persons are reported to have died of snake-bite each year.

Fish.

Fishing is not practised generally as a profession in the district though in the south of Shorkot fish are caught and taken to the Multan market.

Climate.

The climate of Jhang does not differ from that of the remainder of the south-western Punjab. The intensely hot weather commences shortly after the 1st June. The *kíkar* and *ber* trees lose all their leaves in the burning heat. There is generally a fall of rain by the 15th July. A hot wind blows more or less steadily from the south and south-west during the month of June, until the advent of the monsoon current is felt, and then the winds are very variable. The nights are, if not cool, at least comfortable up to the last ten days of June, and then day and night are both equally intolerable. Jhang after general rain has a most pleasant climate. The thermometer falls, and there is little or none of that close muggy atmosphere that characterises the rain in stations with a large rainfall and moist soil. Calms are rare. If the rain ceases, as it sometimes does, or if the breaks are long, the heat becomes again intense, and hot winds have been experienced in the latter part of July. There is always a change in August in this part of the Punjab. The nights and mornings get cooler. If there is no rain in August and September, this cooling proceeds very gradually, until the cold weather commences, and *pankhás* are abandoned about the 10th October. With rain about the middle of September, the cold weather comes in much quicker. The cool bright days, the frosty nights, and the crisp fresh mornings of the cold weather

of the Punjab proper, are to be found in Jhang as elsewhere. October and November are rainless. During the last week in December and in January and February rain usually falls. By the end of March the weather grows perceptibly warmer. April is hot and dry; May is hotter and drier.

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Physical Aspects.

Rainfall.

The rainfall is recorded at each of the tahsil head-quarters: the statistics are given in tables 3, 4 and 5 of Part B. On an average of over fifty years it appears that the average rainfall at head-quarters is 10 inches, of which 7 inches are received in the months June to September. The rainfall however decreases rapidly from north to south of the district especially in the summer months, the average being about 11½ inches in Chiniot and 8½ in Shorkot. The effect of the spread of canal irrigation over the villages of Jhang and the surrounding districts must have a marked influence on the rainfall, but it is too early yet to generalise from the statistics available.

Section B.—History.

Ancient conditions.

The early history of what is now the Jhang district is greatly circumscribed by the fact that at no very distant date the now inhabited valleys of the Chenab and Jhelam rivers were subject to continual inundations, in which conditions settled habitations were impossible. At this period the Bárs were probably the inhabited and cultivated portions of the country. The numerous *thehs* or mounds, which indicate the sites of former towns and villages in the Bárs, are sufficient indication of the presence of a considerable population and the frequent *nálahs*, some of which have every appearance of being artificial, point to a high state of development of agriculture. As the river levels deepened the Bárs no doubt had to be abandoned, the stoppage of floods and the increasing depth to spring level, making cultivation impossible. The higher portions of the river valleys were then occupied. High mounds were raised or chosen as the sites of villages as much no doubt to raise the houses above flood level as for protection against foes. These mounds, of which the principal is that at Shorkot, are dotted about the higher lands of the southern portion of the district and again occur in the Vichhanh which suffers from floods both from the Chenab and the Jhelam: but in the north, owing to the higher level of the country above the river, such precautions against floods were unnecessary and no mounds are found.

Alexander's Invasion.

The contraction in the riverain areas and constant changes in the actual course of the rivers makes it impossible to follow the course through the district of Alexander of Macedon who undoubtedly passed down to the sea through the country now included in the Jhang district. The account given by Arrian of the trouble encountered at the junction of the Chenab and Jhelam rivers could

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not have materialised from modern conditions in the fertile brain of the most imaginative of writers.[1]

Alexander's Invasion.

"He prosecuted his voyage down the river Hydaspes[2] which he never found less than twenty furlongs wide." "He . . . came to the place where the Hydaspes flows into the river Acesines[3]; and the banks being close and the channel narrow where these two rivers join, the current is by that means extremely rapid, and the prodigious eddies, caused by the rebunding waters make such a loud noise as is heard in places at a vast distance." "Some vessels indeed, of a round form, which happened to be drawn in, received no other damage besides the extreme fright of the crews they contained, and immediately continued their course; but the long ships, whose sides were not so strong as to endure the force of the contending waves, received much more harm in the conflict, and especially the biremes, whose lower bank of oars was but little above the surface of the water; for when they were hurried with a full broadside into the eddy, and could not lift up their oars, they were broken by the fury of the waves: many of them were shattered in this manner; two were dashed in pieces against each other, and most of the soldiers which were on board perished. But when the channel began to open, the stream to run smoother and the eddies to be less violent, Alexander caused his fleet to steer towards the shore on the right hand, where was the best shelter, it being a sort of bay, which a rock made by shooting out into the river.[4]"

Alexander is stated by Arrian to have been in full march for the Ganges when he heard "that certain free Indians and Kathaeans were resolved to give him battle if he attempted to lead his army thither." In consequence he changed the previous direction of his march and proceeded towards Sangala. Sángla Hill, round the identification of which with this Sangala controversy has raged, though formerly in Jhang district has long been transferred to Gujranwala. These Kathaeans mentioned by Arrian have been identified with the Jat clan of Káthias who own villages in the south-east corner of Shorkot tahsil, though their principal location is in the neighbouring villages of Montgomery district. The identification, however, is of somewhat doubtful character.

6th Century.

The first tangible facts concerning the district are gained from Bábar's memoirs. In the year 1504-05 A.D., when Bábar passed through the Khaibar Pass and advanced on Peshâwar, he wrote:—"The Government of Bhera, Khusháb and Chenab was held by Sayyid Alí Khán. He read the *Khutba* in the name of Iskandar Bahlol, and was subject to him. Being alarmed at my inroad, he abandoned the town of Bhera, crossed the river Behat (Vêhat is still the local name for the Jhelam) and made Shirkot (Shorkot?), a place in the district of Bhera, his capital. After a year or two, the Afgháns having conceived suspicions against Sayyid Alí on

(1) Arrian's Anabasis, Book VI, Chapters 4 and 5. Rooke's Translation (1814).

(2) The Jhelam. The river is known locally as the Véhat-Vidasta, the name which was converted by the Greeks into Hydaspes.

(3) The Chenab.

(4) Curtius has a similar story, Book IX, Chapters 4, 8, 11, but in addition mentions a citadel at the confluence.

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History.

16th Century.

my account, he became alarmed at their hostility, and surrendered his country to Daulat Khán, who was Governor of Lahore. Daulat Khán gave Bhera to his eldest son Alí Khán, by whom it was now (1519) held." Alí Khán and his father were governors under the Lodi dynasty of Delhi, then represented by Ibrahím Lodi, the last of his line. Shortly before the above passage, Bábar speaks of the country of Bhera, Khusháb, Chenab and Chiniot as having been long in the possession of the Turks, and ruled over by the family of Timúr Beg and his adherents and dependants ever since his invasion of India in 1398. The matter of most interest to the historian of Jhang is the locality and limits of these countries. Where was the Chenab country? Is the Shirkot, where Sayyid Alí Khán fled, the Shorkot of to-day? If so, how could Bábar write of it as being in the district of Bhera, for the Khusháb country must have intervened? Mr. Steedman was inclined to identify Shirkot with Shorkot, and to place the Chenab country south of Chiniot and Khusháb. Whether this is right or wrong, Jhang and the Siáls were not of sufficient importance to be mentioned at the commencement of the 16th century, A.D. They remained equally unknown and unnoticed during the two centuries that elapsed between Bábar's first invasion and the accession to the throne of Muhammad Sháh in 1720, A. D.

It was not until the stirring times during which the dynasty of the Mughals tottered and fell, the half century that witnessed the rise of the Sikhs and the Mahrattas and the devastating inroads of Ahmad Sháh, that the Siáls can be said to have been even temporarily independent. Previous to this period the country was probably held by detached settlers of older date: in Jhang and Shorkot, by the Nauls, Bhangus, Mangans, Marals and Dabs whom the Siáls overpowered and in Chiniot by stronger clans of *Lális*, Harals, Bhattís and Nissowánas whom they never succeeded in subduing. The country was dominated usually from Bhera and some times from Multan. The collection of revenue from a nomad population inhabiting the fastnesses of the Bár and the deserts of the Thal could never have been easy and was probably seldom attempted.

Rise of the Siáls.

What is known of the history of the Siáls with whom the district has been for generations identified has been compiled from the history of the Siáls by Maulví Núr Muhammad, Chela, of Wású Astháná; Griffin's "Punjab Chiefs," and the local stories and traditions. The Siáls are descended from Rái Shankar, a Panwár Rájpút, a resident of Dháránagar between Allahábád and Fatehpur. A branch of the Panwárs had previously emigrated from their native country to Jaunpur, and it was there that Rái Shankar was born. One story has it that Rái Shankar had three sons—Seu, Teu and Gheu—from whom have descended the Siáls of Jhang, the Tiwánas of Sháhpur, and the Ghebas of Pindi Gheb. Another tradition states that Siál was the only son of Rái Shankar, and that

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the ancestors of the Tiwánas and Ghebas were only collateral relations of Shankar and Siál. On the death of Rái Shankar we are told that great dissensions arose among the members of the family, and his son Siál emigrated during the reign of Alá-ud-dín Ghorí to the Punjab. It was about this time that many Rájpút families emigrated from the provinces of Hindústán to the Punjab, including the ancestors of the Kharals, Tiwánas, Ghebas, Chaddhars and Panwár Siáls. It was the fashion in those days to be converted to the Muhammadan religion by the eloquent exhortations of the sainted Báwa Faríd of Pákpattan, and accordingly we find that Siál in his wanderings came to Pákpattan, and there renounced the religion of his ancestors. The saint blessed him, and prophesied that his son's seed should reign over the tract between the Jhelam and Chenab rivers. This prediction was not very accurate. Báwa Faríd died about 1264-65. Siál and his followers appear to have wandered to and fro in the Rechna and Jech Doábs for some time before they settled down with some degree of permanency on the right bank of the Jhelam. It was during this unsettled period that Siál married one of the women of the country, Sohág, daughter of Bhái Khán Mekan of Sáhiwál in the Shahpur district, and is also said to have built a fort at Siálkot while a temporary resident there. At their first settlement in this district, the Siáls occupied the tract of country lying between Mankera in the Thal and the river Jhelam, east and west, and from Khusháb on the north to what is now called the Garh Mahárája *iláka* on the south. Mankera is said to have been founded by Mának, and Amowáni, now called Haidarábád, by Amo, sons of Diráj. The tomb of Chúchak, a leading man of the Kohli branch, is at Kotli Bákir Sháh, and Maggún, the ancestor of the Maghiánas emigrated to Maghiána from Lohábhir.

Mal Khán.

About the year 1462, Mal Khán, ninth in descent from Siál, founded Jhang Siál on the banks of the Chenab. The old town of Jhang was situate west of the tomb of Núr Sháh, south-west of the modern town, and was subsequently carried away by the river. There are still some traces of the old town to be seen. Mr. Monckton wrote of Mal Khán:—"He was the first of a race of rulers who, under the title of Khán, exercised an extensive sway over the neighbouring countries, till the rising fortune of the Sikhs, guided by the genius of Ranjít Singh, successively absorbed all the minor principalities within the territory of the five rivers." But Mr. Monckton much over-estimated the power and influence of the Siáls before the reign of Walidád Khán. At this period the throne of Delhi was occupied by the Lodis, and this part of the Punjab was included in the governments of Chiniot, Shorkot and Khusháb. There were, however, no resident governors, and the Siáls paid in their revenue to the Nauls, who were the dominant tribe in the country round Jhang. Mal Khán, after the foundation of Jhang, visited Lahore and obtained the farm of the Jhang revenues from

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the Governor. Another account is that he met the Governor at Chiniot. Mal Khán belonged to the Chuchkáná branch of the Siáls. He was succeeded by his eldest son, Daulat Khán, who was killed near the Thal while repelling a Baloch raid. His tomb is still to be seen at Wású Astháná. The chieftainship descended to his son Ghází Khán, whose first act was to revenge his father's death and inflict severe punishment on the Baloches. He built a fort on the banks of the Jhelam, a short distance above its junction with the Chenab, where the village of Chauntra now stands. It is related that Ghází Khán was the first Siál chief who established a standing army. The next prince was Jalál Khán, son of Ghází Khán. He appears to have been deficient in ability as a governor, and unable to restrain his unruly tribesmen. The minor chiefs of Khíwa and Pahárpur now first appear on the scene. Rashídpur was founded by Jalál Khán's son Rashíd, and Pahárpur by Pahár Khán, a nephew of Jalál Khán, who had quarrelled with his uncle, and set up an independent chiefship. *Pahár Khán treacherously slew his uncle while on a visit to him,* made with the object of effecting a reconciliation. He was succeeded by his son Rashíd Khán, who abdicated in favour of his son Firoz Khán. Firoz Khán's first enterprise was to exact retribution for his grandfather's murder. His brother Kabír Khán collected the youth of Jhang and took by storm the fort of Pahárpur. All the descendants of Pahár Khán who were taken were put to the sword. The remnant that escaped founded the fort of Gilmála, about 15 miles to the south-west of Jhang. After this exploit Kabír Khán and Firoz Khán ruled jointly, and when Firoz Khán died his brother ascended the throne. The next chief was Jahán Khán. The eight sons of Jahán Khán were superseded, and their cousin Ghází Khán obtained the chieftainship. Ghází Khán lost his sight, and abdicated in favour of his son Sultán Mahmúd, between whom and the Kharals there was constant hostility. The story told at page 510 of the "Punjab Chiefs" does not agree with the account given by Maulví Núr Muhammad. Prince Maujuddín stopped at Kamália on his way to Multan and Dera Ghází Khán. He was at the time leading an expedition to punish some rebellious Baloches. Saádatyár Khán, the Kharal chief, complained to the prince of the conduct of the Siáls and their leader Sultán Mahmúd. The prince ordered Sultán Mahmúd to be thrown into confinement, but deferred enquiry into the charges until his return from the frontier. The nobleman who was deputed to arrest Sultán Mahmúd and take him to Multan was so pleased with his manners and address, that he interceded with Maujuddín for him. The prince then sent for Sultán Mahmúd, but Saádatyár Khán, fearing that the true cause of the enmity between himself and the Siál chief would leak out and the groundless nature of his accusation be exposed, intercepted the messenger and beguiled him into adding to his message the advice that it was Sultán Mahmúd's best policy to make friends with the Kharal and give him his sister in marriage. The Siál

Daulat Khán. Ghází Khán. Jalál Khán. Rashíd Khán. Firoz Khán. Kabír Khán. Jahán Khán. Ghází Khán. Sultán Mahmúd.

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was so exasperated at his proposal that he then and there killed the messenger with his fists, and was himself slain in the *melée* that ensued. All this took place at Multan, for Sultán Mahmúd's tomb is there. Sultán Mahmúd left no children, and was succeeded by his brother Lál Khán, whose mother was a prostitute. He was taunted by Saádatyár Khán for this taint in his ancestry, and in revenge he plundered up to the walls of Kamália, and ravaged the Kharal country. Lál Khán died childless, and was succeeded by his brother Mahram Khán, of whom nothing is known. He met his death at the hands of a herdsman, who shot him in mistake for a robber, and his son Walidád reigned in his stead.

Lál Khán.

Mahram Khán.

Walidád Khán.

Walidád Khán was by far the most able chieftain that ever ruled the Siáls. His talent for civil administration was only equalled by his skill and success as a military leader. Under his beneficent rule a rude people first learnt what justice was; severe punishments and a rigorous enforcement of the track law put a stop to crime; a moderate assessment of land revenue resulted in an extension of cultivation and the construction of a number of wells that now seems fabulous; while the kingdom of the Siáls advanced to limits that it never knew before, and has never reached since. When Walidád Khán succeeded his father, the boundaries of his kingdom were most narrow. Within a few miles of Jhang fort to the north lay lands that acknowledged the sway of the Máhní chief of Khíwa. Southwards another and more powerful chief, a Nithrána Siál, with his head-quarters at Mírak Siál, 26 miles from Jhang, ruled over the country from Shorkot to within 12 or 15 miles of Jhang. In the Vichhanh was the independent chief of Massan, a Sáhibána Siál, whose territory marched with that of the Bhairo Khokhars to the north, and with the villages of the Sháh Jíwana *iláka*, subject to the Sayyid Latíf Sháh, a descendant of Pír Fatah Khán, on the north-east. Beyond the Sayyid came the lands of the Rihán chief of Kálowál. Across the Chenab Rashídpur was the seat of Siál chiefs, sprung from the same stock as Walidád, and whom he never in the height of his power regarded as other than allies. Eastward the sovereignty of the Bár was disputed by the Kharals, represented by the Kamália chief. The relation in which these chiefs stood to the ruling power in the first quarter of the 18th century is not clear; but this much appears, that they were independent of the Jhang Siáls, and probably paid (or often did not pay) their revenue direct to the governors of Chiniot and Multan. As was the custom, as his ancestor Mal Khán had done with the Nauls, so did Walidád Khán with these neighbouring chiefs of Khíwa, Massan, Shorkot, Mírak and Kamália. He first obtained from the Lahore governor the right to collect their revenue or tribute, and his next step was to make them subject to himself. His first object was secured by stratagem. The Delhi empire was fast hastening to its dissolution

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Walidád Khán.

and when the time came for payment of revenue, Walidád pretended to be ill, and delayed payment. At the same time he contrived to have hints conveyed to the neighbouring chiefs that he was a defaulter only because the government of the day was too weak to enforce the collection of its dues. The rival chiefs fell into the snare and refused payment. No sooner had they thus publicly thrown off the yoke than Walidád Khán repaired to Chiniot and paid in his revenue. The Delhi governor complained of the conduct of the other chiefs, and Walidád at once offered to pay up their revenue also, if their countries were made over to him. His offer was accepted. A small force of cavalry was deputed to assist him, and Walidád then sent for the chiefs, who obeyed the summons. They were thrown into prison for a short time, but were subsequently released and granted service *jágírs*. The subjection of these chiefs was followed by the reduction of the Sayyid ruler of Rajoa, Latíf Sháh, and of the Khokhars of Márí and Bhairo. An invasion of the Baloches of Sáhiwál in aid of the Khokhars was also repelled with loss by his general, Sharíf Khán Alíána; Izzat Bakhsh Rihán was his deputy in Kálowál. It is not known how Walidád acquired the Kálowál *iláka*, but most probably he obtained it as a portion of the Chiniot province. The governorship of the Chiniot province was next bestowed upon the loyal (for he never professed himself other than the slave of the Delhi empire) and fortunate Siál chief. His supremacy was now acknowledged over the whole of the country included in the district of Jhang as it at present exists, together with large slices of the neighbouring districts of Montgomery and Dera Ismáil Khán. He died in 1747 at Sodra, near Wazírábád, while in attendance on Maháraja Kaurá Mal, the governor of Multan.

Ináyatulla Khán.

His successor Ináyatulla Khán was his nephew, and had also married his daughter. This chief was little inferior as an administrator to his uncle, and in military genius was probably more than his equal. He is said to have fought and won 22 battles. He reigned 40 years, from 1747 to 1787. Able as he was, he could not stem the resistless wave of Sikh success, and at his death the Siál ascendancy was clearly on the wane. Amid encroachments of the Bhangí Sardárs from the north, inroads from Multan on the south, successive raids by the plundering free-booters that accompanied Ahmad Sháh's invasions, attacks by the Baloches and Tiwánas, and disunion and dissensions among the Siáls themselves, it was no easy matter to steer the ship of Siál rule safely into haven. We have more facts about Ináyatulla Khán's reign than any other. At the commencement he associated his brother-in-law Shahádat Khán with him in the chieftainship. They sat on one throne, sheathed their swords in one scabbard, ate and drank together, and in a word rivalled in their friendship the most renowned examples afforded by antiquity. This fraternal affection did not last long. A quarrel took place. Shahádat Khán left Jhang and withdrew to

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Ináyatulla Khán.

Kádirpur. He got an army together there, and marched upon Jhang. After crossing the Chenab he was met at Sultánpur by Ináyatulla Khán, and was there defeated and slain. Meanwhile an Afghán, named Dín Muhammad, had seized upon Márí beyond Kot Isa Sháh, but Ináyatulla, after disposing of Shahádat Khán, marched against the invader and defeated and drove him out of the Jhang territory. The Siáls of Rashídpur had now become powerful, and were noted for their turbulence and bravery. To punish them for some disobedience, Ináyatulla obtained the aid of some Durrání horsemen from the governor of the day, and harried their lands. In return for this, forty horsemen of the Siáls of Rashídpur gave the chief a taste of their quality by taking him prisoner at Jhang, and carrying him off under the eyes of his army to Rashídpur. They kept him in confinement in the castle of Sat in the Thal for some six months. Apparently neither during this nor the previous reign had the rule of the Siáls extended very far down the right bank of the Chenab, for among Ináyatulla's achievements is reckoned his defeat of the two Sikhs who were the sub-governors of Islámábád and the annexation of their charge. This incensed the Governor of Multan, and an ambuscade was laid for Ináyatulla while on a visit to Shorkot. He, however, got word of the plan from the Sargánas of Kund Sargána, and collecting an army of Káthiás and Kamlána, Rajbána, and Sargána Siáls, defeated the Multan troops with great slaughter at Kotla Afghánán close by Shorkot. At one time Ináyatulla found it politic to pay Malik Sher Tiwána blackmail as the cheapest way of protecting the outlying *pargana* of Márí. Subsequently, thinking himself strong enough, he discontinued the payment. Sher Khán then assembled his clan, and driving the Siáls out of Kháí, a few miles north of the present district boundary on the right bank of the Jhelam, laid siege to Kot Langar, now Thattí Langar, just inside the present boundary. Here Ináyatulla met and defeated the Tiwána force. Both sides are said to have had some Sikh chiefs as auxiliaries. At another period the Siál chief defeated and subdued the Baloches of Haidarábád in the Thal. He also took the fort of Uch founded by a Belot Sayyid who had settled in the Kachhi during his reign. It was in this reign that the Bhangí Sardárs first made their power felt. About 1760, Harí Singh ravaged Jhang and imposed a tribute. About 1778, Ináyatulla ceased to pay tribute and recaptured Chiniot, but it had apparently again fallen into the hands of the Bhangís before his death. It is related of Ináyatulla that he met Jahán Khán, the grandfather of Dost Muhammad Khán of Kábul, while on his way back from Hindústán, who asked for one of his sisters in marriage. There were three or four unmarried, but the proud Siál sent word to Bhawání Dás, his Díwán, to have them all married at once, and declined the proferred alliance on the ground that he had no sisters unmarried.

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History.
Sultán Mahmúd.

Ináyatulla died in 1787, and was succeeded by his imbecile son Sultán Mahmúd, whose weakness only served to set off the great force of character possessed by his wife Mussammát Niámat Khátún, the daughter of Shahádat Khán. Mánh Singh, father of Ranjít Singh, nourished designs on Jhang, but the army collected by Mussammát Niámat Khátún was so formidable that he postponed his invasion. Shortly after, Sáhib Khán, half brother of Sultán Mahmúd, who was constantly endeavouring to dethrone Sultán Mahmúd, sought assistance from Mánh Singh, and was promised aid; but the promise was not carried out, as Timúr Sháh was advancing on Multan. Finally, Sáhib Khán obtained an entry to Jhang by treachery, and with 85 men only at his back, captured the fort and put Niámat Khátún and Bhawání Dás, the Díwán, to death. Sultán Mahmúd was absent from Jhang and marched against the usurper, but he was inveigled to a meeting, seized and imprisoned at the fort of Chauntra, and shortly afterwards Sáhib Khán put him to death. Sáhib Khán was himself assassinated at a marriage feast a few months after. Sáhib Khán left a son by a woman of the prostitute class, who died three years after at Uch; his successor was Kabír Khán of the line of Jahán Khán, who married Sáhib Khán's widow, the daughter of Umr Khán Siál. After a peaceful and uneventful rule,—the calm preceding the storm,—he was dethroned by, or abdicated in favour of, his son Ahmad Khán, the last of the Siál Kháns. This was in 1801. Kabír Khán fled to Uch, where he was besieged unsuccessfully for two months by Ahmad Khán. When the siege was raised, Kabír Khán fled to Rangpur, where he died. Seven months after the accession of Ahmad Khán, Ranjít Singh laid siege to and took Chiniot, then held by Jassa Singh, the son of Karam Singh Dúlú, a chief of the Bhangí confederacy. It is difficult to glean any clear account of the varying fortunes of Chiniot between the death of Walidád Khán and its capture by Ranjít Singh, but the town seems to have been held almost continuously by the Bhangí Sardárs. After making himself master of Chiniot, Ranjít Singh turned towards Jhang, but Ahmad Khán bought him off by agreeing to pay Rs. 70,000 a year and a mare. The first instalment was sent through Fatah Singh, Káliánwála. Ahmad Khán paid the tribute for two or three years, and then in Sambat 1862 (A.D. 1805-06) the Maháraja again invaded Jhang with a large army. The Siál chief again endeavoured to stop the Sikh advance by a payment of *nazaráná* but his offers were rejected. Jhang was invested, and after some hard fighting the town and fort were captured. Ahmad Khán fled to Multan, where he found an asylum with Muzaffar Khán, who granted him an allowance of Rs. 25 a day. From Jhang the Maháraja crossed the Chenab and exacted Rs. 3,000 as *nazaráná* from the Sayyid ruler of Uch. Thence the Sikh leader turned south and marched on Multan, and his progress was only stopped within a short distance of the city by a payment of Rs. 70,000. Jhang, with the exception of the Vichhanh, was made over on farm

Sáhib Khán.
Kabír Khán.
Ahmad Khán.

CHAP. I, B. History. Ahmad Khán. to the Sikh chief Fatah Singh, Káliánwála, the Vichhanh tract being entrusted to Dyál Singh and Fatah Singh Lamah. Fatah Singh appointed Dal Singh as his sub-governor. The following year Ahmad Khán, with the assistance of a Pathán force given him by the Nawáb of Multan, made an effort to recover his kingdom. He captured Shorkot, and, having established his authority in the southern portion of Jhang, he advanced on the capital, only to retire on the arrival of Fatah Singh with a force. He next crossed the Chenab and took refuge in the Uch fort, where he was pursued by Fatah Singh. There they came to terms, and Fatah Singh restored what portion of Jhang he held to Ahmad Khán on his agreeing to pay an annual rent of Rs. 70,000. Ahmad Khán was reinstated, and shortly after drove out the Sikh governors of the Vichhanh. The next ten years were passed in peace and quietness. Ranjít Singh was too fully engaged on other expeditions to give any attention to the affairs of Jhang. In 1810 the Maháraja had made an unsuccessful attack on Multan, and on his way back to Lahore he visited his chagrin on Ahmad Khán who had accompanied him as his feudatory, and whom he suspected of favouring the Multan Nawáb. He threw him into confinement, and carried him away to Lahore. The government of Jhang was entrusted to Lála Suján Rái. Ahmad Khán's eldest son, Ináyat Khán, fled to Haidarábád in the Thal, where he was followed by Náng Sultán, the Fakír ruler of Uch. Suján Rái then took possession of Uch. Eventually Ahmad Khán was released from prison and granted a *jágír* of Rs. 1,200 at Mírowál, in the Amritsar district, on Ináyat Khán, his son, being made over to the Maháraja as a hostage. Ahmad Khán died in 1820 on his way back from Multan at Ali Khanáná, and was buried at Jhang. His son Ináyat Khán succeeded to his father's allowance and *jágírs*, and was killed in 1838, near Rasúlpur, fighting on the side of Díwán Sáwan Mal against Rája Guláb Singh. Ismáil Khán, the younger brother of Ináyat Khán, went to Lahore on the death of his brother in the hope of obtaining a grant of succession to his brother's *jágír*. But, owing to the machinations of Guláb Singh, the *jágír* was confiscated, and all that he got was an allowance of Rs. 100 a month. He remained at Lahore for five years, and then his pension was discontinued. He then returned to Jhang and lived there in great poverty on an allowance of Rs. 2 or Rs. 3 a day granted him by Díwán Sáwan Mal until the Multan rebellion and the annexation of the Punjab.

The subsequent history of the family is given in Section C (*m*) of this Chapter.

Sikh revenue farmers. The names of the persons who farmed the revenue of the Jhang province under the Sikhs from 1816 to 1848 are given below. It must be remembered that the province included the *talukas* of Pindi Bhattián (Gujranwala), Farúka (Shahpur) and Sayyidwála (Montgomery) and excluded those of Kálowál (since transferred

from Shahpur) and Garh Mahárája and Ahmadpur (formerly in Muzaffargarh).

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History.

Sikh revenue farmers.

Year.	Farmer.	Contract money.
		Rs.
1816	Suján Rái	3,75,000
1817	Sukh Diál	4,00,000
1818-19	Jowála Singh	4,00,000
1820	Sukh Diál	4,10,000
1821	Sáhib Ditta and Shám Singh	4,00,000
1822	Shám Singh, Jowála Dás and Lila Rám	4,20,000
1823	Jassa Singh, Daulat Rám and Shám Singh	3,25,000
1824	Bákar and Jalla Bharwana	4,40,000
1825	Shám Singh and Abdurrahmán	4,35,000
1826	Afzal Khán and Jowáhir Singh	4,40,000
1827	Jiwand Singh	3,40,000
1828	Attar Singh and Bhola Náth	4,45,000
1829	Dal Singh and Devi Bakhsh	4,55,000
1830	Dal Singh	4,56,000
1831	Rám Kaur of Jhang	4,67,000
1832-44	Diwán Sáwan Mal	4,35,000
1845-47	Diwán Múl Ráj	4,35,000
1847-48	Rallia Rám	5,00,000

Too much credit should not be attached to the figures. The amount of revenue shown includes the *chabutra* tax and is an approximation on returns furnished by *kanungos.*

The result of Sáwan Mal's administration on the welfare of the district is discussed in Chapter III C. An account of Sáwan Mal and of his successor Múl Ráj are given in Chapter II of the Multan district gazetteer. During the period of Sikh rule in Jhang the Kálowál *iláka* of the district was included in the province of Bhera and was held in farm for many years by Rájá Guláb Singh, the severity of whose exactions were such that his name was execrated. Garh Mahárája and Ahmadpur were part of the Multan province at this period.

Annexation.

Before the treaty of Bhairowál, the British Government undertook to maintain the authority of the Lahore Darbár, and to administer the affairs of the Punjab during the minority of the young Mahárája Dalíp Singh. Officers from the Company's service were selected to carry out a summary settlement of the land revenue. The Jhang district, with the exception of the Garh Mahárája and Ahmadpur *ilákas,* had been occupied in 1846 by the Darbár during the contest between the Lahore Government and Múl Ráj; and when peace was made it was retained, although it had previously formed a portion of the Multan province and been held by Sáwan Mal. The two excepted *ilákas,* however, continued to form a part of the territory held by Múl Ráj. Upon the annexation of the Punjab in 1849 the whole district became British territory. The area comprised within the Jhang district as first constituted is described below.

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History.
The Mutiny.

The following account of the events of 1857 is taken from the Punjab Mutiny Report:—

"Jhang is a wild rural district, chiefly in the Bár above described, and tenanted by the wild races, of whom mention has just been made. The population is comparatively scanty. The treasury guard was a company of the 16th Native Infantry Grenadiers. It was a mere hindrance; and at the request of Captain Hawes, Officiating Deputy Commissioner, was withdrawn to its head-quarters at Lahore, where it was disarmed. Two parties of mutineers were destroyed in this district,—one numbering 10 men of the 14th Native Infantry; the second, the party of the 9th Irregular Cavalry. The villagers rendered good service in tracking this last detachment; but when on the 17th September the Bár tribes rose, the villagers of this district maintained but a doubtful neutrality. Communications between Jhang and Lahore were cut off. For some time great anxiety was felt at Lahore as to what had occurred there. It was known that many of the minor police stations had been rifled, and that the tribes around were all in rebellion. In a few days, however, Captain Hockin's force, 250, of the 17th Irregular Cavalry, was thrown into the disturbed region; it was supported by a party of the Leiah and Gujranwala new levies, while Major Chamberlain, with a force from Multan, advanced on Jhang from the south. Mr. McMahon, Extra Assistant Commissioner, was sent out to Kot Kamália in the Gugera district with a party of police horse; but it had been pillaged before his arrival, and he was soon after recalled by Captain Hawes. Lieutenant Lane, Assistant Commissioner, had command of the Leiah levy; while Captain Hawes joined Major Chamberlain's force, and remained with it as Civil Officer till the defeat of the rebels at Kamália some time after. After Captain Hawes' return to Jhang, Lieutenant Lane was detached to Shorkot, where he did excellent service in apprehending rebels and seizing their cattle."

The first tahsil divisions and *talukas*.

On annexation the old fiscal divisions of the Sikhs were to a certain extent retained within the tahsil boundaries. The old tahsils were three besides the *peshkári* of Uch. Chiniot was much the same as it is now, *minus* the villages that came over from Shahpur. Tahsil Jhang lay on the left bank of the Chenab, and included the country from the Chiniot boundary down to the Rávi, and also the lowest portion of the Vichhanh known as the Massan *taluka*. West of the Chenab was the *peshkári* of Uch, bounded by the Garh Mahárája *iláka* on the south, and extending up the right bank of the Jhelam to a few miles beyond Máchiwál. The Kádirpur tahsil contained the remaining country on the right bank of the Jhelam, and between the rivers from the Massan *taluka* to the Shahpur boundary. The sub-division into *talukas* was as follows in the old tahsils:—

Chiniot.	*Jhang.*	*Kádirpur.*	*Uch.*
Siprá.	Wára.	Márí.	Chauntra.
Chiniot.	Jhang.	Kot Shákir.	Uch.
Kurk.	Gilmála.	Kot Isa Sháh.	Nekokára.
Bhawána.	Shorkot.	Kádirpur.	
Kálowál.	Massan.	Bharmi Wárá.	
Ahmadnagar.		Sháh Jíwana.	
Lálian.		Bhattián.	

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Subsequent changes of boundary have been detailed in Chapter I A (*b*). In 1861 an important administrative reform took place and the tahsils of Kálowál (then transferred to the district from Shahpur) and Kádirpur were given up, and that of Shorkot constituted. The existing division of the district into the three tahsils of Chiniot, Jhang and Shorkot dates from this period.

Legends. Hír and Ránjha.

Just north of the civil station of Jhang, east of the road to Chiniot, is an ancient square tomb half roofed with an unfinished dome which reaches little more than a foot above the spring of the arch. This is Hír's tomb, and the grave within is the grave of Hír, the heroine of the love-story of Hír and Ránjha, one version of which is given in Swynnerton's Romantic Tales from the Punjab. The story is common to the Muhammadan Rájpút tribes of the North Punjab, but in the version given in the above volume is peculiarly a Siál legend. Hír is a Chuchkána Siál of the family which subsequently raised the Siáls to its position of prominence, and her father is given as *Mahr Chúchak* himself. It is less certain who Ránjha was, and the Khera tribe, into which Hír was betrothed, is not identifiable among the tribes of the district. The fair held at the tomb on the 1st Mágh is exceedingly popular with the women folk, and the following remark made by Swynnerton[1] is to the point:—"The women of the Punjab find in the story of Hír and Ránjha an expression of that reasonable liberty of action to which they vainly aspire, and a triumphant vindication of the inalienable rights of their sex of which centuries of wrong and oppression have deprived them."

Sáhibán and Mirza.

Another love-story, also included in Swynnerton's collection, closely connected with the Siáls is that of Sáhibán and Mirza. The local traditions mention the lady's name first in both these legends. Sáhibán was the daughter of Rája Khíwa of Jhang, who was probably the Mahní Siál of that name who founded the village Khíwa, 12 miles north of Jhang, on the road to Chiniot. Mirza was a Kharal of the Rávi, but no trace of the Chandan tribe, to a member of which, Táhr Khán, Sáhibán was betrothed, now exists, except possibly in the name of Chiniot. On the west of Khíwa village will be found with some trouble a shrine which is according to the local story the place of Mirza's vow, to which he took Sáhibán on his flight with her from her father's house. The Mahnís, however, have long ago lost Khíwa and the Bharwánas, who now own it, are not communicative on the subject of the Mahní story.

Rája Rasálú.

The Rasálú legend is ascribed by Swynnerton to the Siál tribe[2] through the connection of the hero with Sialkot and his descent from Rája Saliavahan of that place. The absence, however, of any definite connection of the Jhang Siáls with Sialkot is against this view: and the Siáls of Sialkot were probably either a totally

(1) Introduction, page xxiv. | (2) Introduction, page xli.

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different clan, or a branch which separated in very early times and migrated north, while the Jhang branch went west. There is little trace of the Rasálú legend itself in the Jhang district.

List of District Officers.

The following is a list of the Deputy Commissioners who have held charge of the district since annexation:—

LIST OF DEPUTY COMMISSIONERS FROM ANNEXATION.

From	To	Names.
May, 1849	February, 1850	G. W. Hamilton.
March, 1850	February, 1851	J. Clarke.
March, 1852	January, 1853	G. W. Hamilton.
February, 1853	March, 1853	J. W. Bristow.
April, 1853	January, 1857	H. Monckton.
February, 1857	March, 1858	H. S. Hawes.
April, 1858	December, 1858	C. P. Elliot.
January, 1859	April, 1859	W. G. Davies.
May, 1859	July, 1859	A. Levien.
August, 1859	May, 1861	W. E. Blyth.
June, 1861	August, 1861	F. Macnaughten.
September, 1861	October, 1862	W. B. Jones.
November, 1862	December, 1862	W. M. Lane.
January, 1863	March, 1863	W. E. Blyth.
April, 1863	March, 1864	H. D. Dwyer.
April, 1864	April, 1866	W. M. Lane.
May, 1866	17th May, 1870	R. J. D. Ferris.
18th May, 1870	25th August, 1873	G. E. Wakefield.
26th August, 1873	21st September, 1875 ...	T. W. Tolbort.
22nd September, 1875 ...	2nd December, 1875 ...	A. Harcourt.
3rd December, 1875	1st March, 1876	T. W. Tolbort.
2nd March, 1876	20th January, 1878	A. Harcourt.
21st January, 1878	7th March, 1880	G. M. Ogilvie.
8th March, 1880	13th January, 1882	R. Bartholomew.
14th January, 1882	8th May, 1882	M. Macauliffe.
9th May, 1882	10th March, 1884	R. Bartholomew.
11th March, 1884	13th August, 1884	R. Clarke.
14th August, 1884	20th September 1885 ...	M. L. Dames.
21st September, 1885... ...	24th May, 1886	L. Dane.
25th May, 1886	12th April, 1887	G. Hughes.
13th April, 1887	5th April, 1890	Baron Bentinck.
6th April, 1890	25th March, 1891	C. S. Martindale.
26th March, 1891	8th April, 1894	K. Muhammad Aslam Khan.
9th April, 1894	17th June, 1894	W. C. Renouf.
18th June, 1894	23rd February, 1895 ...	J. R. Drummond.
24th February, 1895	22nd January, 1897 ...	M. W. Douglas.
23rd January, 1897	18th April, 1898	P. S. M. Burlton.
19th April, 1898	3rd August, 1898	P. Hari Kishen Kaul.
4th August, 1898	30th September, 1901 ...	E. R. Abbott.
1st October, 1901	22nd January, 1902	C. H. Buck.
23rd January, 1902	31st March, 1906	N. Muhammad Afzal Khan.
1st April, 1906	11th March, 1907	H. A. Sams
2nd April, 1907	17th June, 1907	D. J. Boyd.
6th July, 1907	29th November, 1907 ...	A. Latifi.
30th November, 1907	To date	H. Harcourt.

Section C.—Population.

Density of population.

At the census of 1901, which was taken before the district of Lyallpur had been established, the Chenab colony formed a separate census unit and figures for the colony portions of the district were excluded from the district returns. In this section, however, figures for the colony portions of the Chiniot and Jhang tahsils as constituted in 1901 have been included. It has been

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Population.

Density of population.

found to be impossible to make throughout the adjustments consequent on the inter-tahsil transfers which took place in 1904 as explained in Chapter I. A (*b*).

The district in 1901 stood 23rd in order of population among the 29 districts of which the Province is now constituted. The density of the population at various periods is shown in the accompanying table :—

Date.	Population.	Number of persons per square mile.	Number of persons per square mile of cultivation.	Cultivated area in square miles.
1855	251,769	44	not available.	
1868	347,043	61	920	377
1881	395,296	69	615	643
1891	436,841	72	788	554
1901	490,266	133	615	797

The figures for each period are for the area as it then stood: thus the figures for 1855 do not include the tracts transferred from Shahpur and Muzaffargarh in 1861. The population of these areas in 1855 is said to have been 47,285 which raises the population of the district at that census to 299,054 and the density per square mile to 52. The definition of "cultivated" has been changed from time to time and the comparison of the number of persons per square mile of cultivation given above is not very accurate. It must also be remembered that up to the time of the 1891 census more than ⅗ths of the whole district consisted of arid steppes scantily inhabited by a nomad population and the figures for density of population upon total area are thus in a manner misleading.

The density of the population varies very considerably in different parts of the district. The following figures were calculated at the recent Settlement on the census returns of 1901 :—

Assessment Circle.	*Number of persons per square mile.*	
	Total.	Cropped.
Chenab Nahri	107	635
Jhelam Nahri	100	486
Kachhi	97	544
Chenab : Chiniot	127	580
Chenab : Jhang	107	558
Jhelam	306	604
Joint Rivers	196	688

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Population.

Density of population.

The statistics of population for the present district as a whole give the following figures :—

			1881.	1891.	1901,
Percentage of total population who live in villages		Persons ...	90·64	91·6	91·8
		Males ...	91·02	91·9	92·1
		Females ...	90·20	91·2	91·5
Average rural population per village			474	501	451
Average total population per village and town			519	546	481
Number of villages per hundred square miles			13	14	27
Density of population per square mile of	Total area	Total ...	69	72	133
		Rural ...	63	70	122
	Cultivated area	Total ...	615	788	615
		Rural ...	557	722	565
	Cultivated and culturable area	Total ...	86	95	144
		Rural ...	78	87	132

Towns and villages.

Owing to the fact that Shorkot and Ahmadpur were at that time Municipalities the population of these villages was included in the urban population at the census of 1881, but together accounted for 4,621 persons all told. Exclusive of these figures the urban population has been at the last three censuses :—

1881	32,360
1891	36,766
1901	40,067

and bore to the total population a percentage of 8 at all three censuses. The population of the towns increased by 13 per cent. between 1881 and 1891 and by 9 per cent. between 1891 and 1901.

Villages and towns are classified as follows in the *successive* enumerations :—

	Number of towns and villages.		
	1881.	1891.	1901.
Over 10,000 souls	2	2	2
5,000 to 10,000	1	...	...
2,000 to 5,000	15	17	17
1,000 to 2,000	52	75	71
500 to 1,000	141	166	242
Under 500	550	538	667
Total	761	798	999

CHAP. I., C. Population. Towns and villages.

The "village" for census purposes is the revenue estate: the increase in the number of villages since 1891 is due to the formation of new villages in the colony portions of Chiniot and Jhang tahsils. The smallness of the number returned in 1881 is due to the exclusion of uninhabited estates.

Growth of population.

In spite of the great diminution of the area of the Jhang district caused by the creation of the Lyallpur district, the boundaries of the inhabited portion of the district have not materially altered during the last four censuses, and the following figures give a fairly accurate account of the rise in population which has taken place:—

Census.	Persons.	Males.	Females.
1868	347,043	193,053	153,990
1881	395,296	214,382	180,914
1891	436,841	233,589	203,252
1901	490,266	262,504	227,762
Percentage 1881 on 1868	114	111	117
Do. 1891 on 1881	111	109	112
Do. 1901 on 1891	112	112	112

For the same reason the tahsil totals may be taken as a fairly reliable statement of the general progress of the district:—

Census.	Chiniot.	Jhang.	Shorkot.	Total.
1868	109,427	151,822	85,794	347,043
1881	128,241	171,713	95,342	395,296
1891	...	...	...	436,841
1901	200,676	194,454	95,136	490,266

In considering these figures, however, it has to be remembered that the Chiniot tahsil at the 1901 census contained villages that have since been transferred to Lyallpur and that canal irrigation was far more developed in that tahsil than in either Jhang or Shorkot.

Migration.

The figures for migration are given in table 8: and the 1901 figures have been shown for the district, inclusive of colony villages, as it was then constituted. The immigration from the

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Population.
Migration.

Mánjhá districts is explained by the inclusion in Chiniot tahsil of the villages on the left bank of the Jhang Branch of the canal which were colonised by immigrant colonists from the Mánjhá. Very little value attaches to the 1901 figures in consequence of the transition period at which this census was taken. The large influx of Shahpur people, 14,641, is due entirely to the opening of the Chenab Canal: the Jhelam Canal having been still under construction at the time. Emigration to canal-irrigated tracts in Shahpur, Montgomery, Muzaffargarh and Multan has always been popular and the number of persons born in Jhang who are living in those districts is considerable. The Montgomery figures, however, are not above suspicion. 77,413 natives of Jhang are shown as resident in portions of the Chenab colony outside the limits of the Jhang district. The figures include of course those who were born in the Jhang Bár before colonization, but many Jhang men in the early days of the colony took up land as tenants of immigrant colonists, and though many eventually were ejected as conditions settled down there were large numbers of such tenants in 1901.

Jhang has few attractions for outsiders, and has always lost population by emigration: in 1881 the total number of residents born out of the district was 18,989, and the number of people born in the district and living in other parts of the Punjab was 35,688, a nett loss of 16,699. The 1901 figures are respectively 48,500, 137,494 and 88,994.

The following remarks on the migration to and from the Jhang district taken from the Census Report of 1881 are an interesting picture of pre-colony conditions:—

"Jhang is a singularly backward district. Though population is sparse, much of the area consists of arid plains without irrigation of any sort, and the population is really dense in proportion to the cultivated area. Consequently it gives population to every district in the list except Gujranwala, and the emigrants are nearly twice as numerous as the immigrants. The emigration is particularly large to Shahpur, Montgomery, Muzaffargarh and Multan, four neighbouring districts in which canal irrigation has greatly developed of late years. The immigration probably consists to a great extent of people who have left the steppes of the neighbouring districts for the valleys of the two rivers which run through the district, and the moderate proportion of males would seem to show that the migration is permanent; though with the nomad tribes of the *bár* who travel with their families, the test is perhaps of less value than elsewhere, and it is not impossible that many of the immigrants are graziers with their herds who have come to pasture in the Jhang steppes. On the other hand, the former explanation is supported by the fact that the Multan *bár*, the only one which is separated from Jhang by a river, has sent hardly any immigrants."

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Population.
Age statistics.

The following figures show the distribution by age in 1901 of every 10,000 of the population according to the figures given in table 10 which include the colony area :—

	Persons.	Males.	Females.
0—5	1,510	1,450	1,581
5—10	1,492	1,478	1,512
10—15	1,138	1,185	1,073
15—20	786	794	776
20—25	759	717	807
25—30	782	758	813
30—35	804	783	827
35—40	489	493	487
40—45	608	603	614
45—50	324	325	324
50—55	457	476	431
55—60	165	181	149
60 and over	686	757	606

In 1881 the number of children under five was found to be 1,656 per ten thousand of the population and of children from 5 to 10, 1,609. In view of the allegations which have been made that comparative infertility is caused by the introduction of canal irrigation the large reduction for these ages shown in the above table is of some interest. It is difficult, however, to rely on age statistics as the countryman's idea of his own or any one else's age is extremely vague. There is a tendency to underestimate age under 40 and to exaggerate it beyond that term.

Vital statistics.

Births have only been recorded in rural districts since 1880, and the figures given in Table 11 from 1896 to 1904 are valueless, because up to the census of 1901 they were calculated on the census returns of 1891, whereas colonization had largely increased the population of the district, and from 1901 to 1904 it has been impossible to extract the figures for the district only. The following figures, however, may be taken as fairly representative of the actual conditions obtaining :—

	1880.	1881.	1891—95 average.	1905.	1906.
Birth-rate	31	35	38	42	43
Death-rate	19	18	31	25	26

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Population.

Vital statistics.

The figures for 1880 and 1881 are calculated per 1,000 of the population of 1868: those for 1891—95 on the population of 1891 and those for 1905 and 1906 on the population of 1901. The system of registration is the same as elsewhere and is probably no worse and no better than elsewhere, though possibly the scattered nature of the hamlets, especially in the south of the district, may make omissions to report births and deaths more common than in the Central and South Punjab. In the towns registration is fairly satisfactory; the figures for the towns of Jhang, Maghiáná and Chiniot in 1905 and 1906 were, birth-rate 56 and 54, death-rate 45 and 49.

Diseases.

Practically two-thirds of the deaths recorded in the district are ascribed to fever, and, whereas plague in the most virulent year 1907 only accounted for 2,206 deaths, fever averages 7,000 deaths per annum. The population of the district, in common with the inhabitants of the South-West Punjab generally, live to a large extent in scattered hamlets on wells. This in itself gives plague less opportunity of spreading, and on the outbreak of an epidemic it is perfectly natural for the inhabitants of the infected village to move out to one of the village wells, a natural form of segregation to which every one is accustomed. In villages, therefore, except in the north of the district where the population is more concentrated, there has providentially been little plague. In 1904, however, Maghiáná suffered from a severe epidemic which is believed to have decimated the town, though the figures do not bear this out. Many, however, of the townspeople died elsewhere of plague contracted in this terrible epidemic.

The statistics for infirmities given in Table 14 show that per 10,000 of either sex in 1881, 91 males and 92 females were afflicted, the figures for 1901 are 43 and 33 respectively: the difference in figures is remarkable and seems to be caused by a difference in the definition of what constitutes blindness, and the chief difference occurs under that infirmity. The following abstract gives the figures for each infirmity:—

Infirmity.	MALES.		FEMALES.	
	1881.	1891.	1881.	1891.
Insane	15	7	9	4
Deaf mutes	16	14	11	9
Blind	58	21	71	19
Lepers	2	1	1	1
Total	91	43	92	33

CHAP. I., C. Population, Diseases.

The Chiniot tahsil (and especially the town and some villages towards the north-east) is remarkable for the prevalence of goitre which is ascribed to the effect on the water in the wells of the rock formation in this portion of the district. Ahmadpur and the villages round has had in the past an unenviable reputation for the prevalence of syphilis.

Infant mortality.

The following lines which were written in 1881 are true of present conditions :—

"Infanticide is unknown in this district. The population is for the most part Muhammadan, who, as already pointed out, do not marry their daughters at an early age, and have therefore no pressing demand for money to make provision for marriage expenses. But the excess of males over females points to the conclusion that often female children are less carefully nurtured, and that the mortality among them is therefore greater. They are not actually ill-treated, but their birth is often considered a misfortune; and it is easy to understand that neglect, without actual ill-usage, increases the death-rate."

Sex

The number of males among every 10,000 of the population is shown in the following statement :—

Census.	1855.	1868.	1881.	1891.	1901.
Males	5,526	5,564	5,423	5,347	5,354

The increase in 1901 is due to the inclusion of immigrant colonists in the colony villages in Chiniot tahsil which have since been transferred to Lyallpur. The proportion of females in such villages in the early days of colonization is unusually low.

The number of males among every 10,000 of the population by religions and in towns in 1901 is as follows :—

Hindús.	Sikhs.	Muhammadans.	Towns.
5,228	5,871	5,380	5,130

e Of ...ed 21, therefore be c Muhammadan wers of thes

...portion of males among Sikhs is due to the same cau...crease in the proportion of males in the total pop... above, as the villages in question are allotted for the ... Jat Sikhs.

CHAP. I., C.
Population.
Sex.

The number of males per 1,000 of total population in the earlier years of life was found to be as follows:—

Years of life.	All religions.	Hindús.	Mussalmans.
0—1	503	495	504
1—2	505	502	505
2—3	513	517	511
3—4	518	523	516
4—5	521	505	526

(The figures are exclusive of colony villages).

Civil condition.

Calculated on the *total population* the *proportion* of single, married and widows is as follows:—

	Per cent.
Single	54
Married	39
Widows and widowers	7

"The large proportion of single persons is chiefly among the rural classes, and is accounted for by the fact that the agricultural classes of this district do not marry their children till they are full-grown and fit for a grown man's work. A man is usually 25 and a woman 20 before marriage takes place. Indeed, there are examples of women not being married till they are rather advanced in years and reach the age of 35 or more. The custom prevails both among Hindús and Muhammadans. The case with the towns-people, is, however, quite different. The Hindús especially marry their children at a very early ... and would expose the...
the censure of their fami...
especially with regard
Hindús is married or bet...
Muhammadans are rather
their children unmarried for ...
married females are 48 and 52 per cent., ...
of females is accounted for by the fact that bo...
Muhammadans in some cases marry more than...
widowers and widows taken together, the widowers...
are 32 and 68 per cent., respectively. The large surplus in wi...
is attributed to the fact that by custom and religion Hindú wid...
cannot remarry. This custom, originally Hindú and alr...
unknown in Muhammadan countries, has spread to the ...

	Males.		Females.	
	1881.	1891.	1881.	1891.
	15	7	9	4
			11	9
			71	19
				1

CHAP. I, C.
Population.
Civil condition.

class of Muhammadans to some extent. But among the zamindars a widow is treated as a chattel, and remarried to the nearest of kin of her deceased husband.

"Polyandry is unknown in this district. Polygamy is practised by both Muhammadans and Hindús, though to a smaller extent by the latter. Muhammadan law allows four wives at a time. Rich zamindars in this district marry as many as three or even four, and persons even in poor circumstances do not uncommonly marry a second wife. Thus there are not a few *páolís* (weavers), dyers (*rangrez*), blacksmiths, *chúrigars* (bangle-makers) in Jhang and Maghiáná who have two wives. Rich Hindús marry another wife mostly when the existing wife is barren. A poor Hindu, though childless, seldom marries a second wife."

Language.

Practically the whole population of the district was returned at the census of 1901 as speaking Punjábí, a few temporary Pathan sojourners in the district were Pashto speakers, and Jángli, as a separate language, was returned in a few cases. *Jángli*, however, and the *Punjábí* spoken in the district, is to all intents and purposes the same language. It differs in two important particulars from the Punjábí of the Mánjhá, namely, the use of the future in *s*. (*e.g.*, Karesán for Karúnga), which has earned for the language the distinctive name of Sigmatic Punjábí, and of the passive in *í* (*e.g.* Maríndá for Márá játá.). Although the basis of the language is Sanskritic it employs far more Persian and Arabic words than the Punjábí of the Central Punjab. Mr. J. Wilson's "Grammar and Dictionary of Western Punjábí as spoken in the Shahpur District" is the best guide to the Punjábí of Jhang, though Dr. Jukes' "Dictionary of the Jatkí or Western Punjábí language" and Pandit Hari Kishan Kaul's new edition of O'Brien's "Glossary of the Multáni language" are extremely useful. The Punjábí spoken in the north is naturally more akin to the Mánjhá Punjábí than that of the south which is practically that of [illegible]. The Ját tribes which are of more ancient standing in the district, *e.g.*, the Nauls, use more uncouth words than the [illegible] of Rájput descent, and the inhabitants of the Thal have a

The number of [illegible] among every valleys. Their dialect has
by religions and in towns in 1901 is as fol[illegible]rí, but, apart from
[illegible] the dialect arises from
[illegible]an is before all things a
Mu[illegible]valley a cultivator.

Hindús.	Sikhs.
5,228	[illegible]

Tribes, castes and leading families.

[illegible] section can only be given for the district
[illegible] portions of the colony still included within
Of the total population returned for the old district,
[illegible]ed 21, Sikhs 1 and Muhammadans 78 per cent. It
therefore be convenient to treat the Sikhs with the Hindús and
cau Muhammadans only separately: and again to consider the
pop[illegible]wers of these religions according to the sub-division of (1)
the [illegible]

CHAP. I, C. Population.

Religious, (2) Trading, (3) Agricultural and (4) Menial or Artizan classes.

HINDUS I.—RELIGIOUS.

Brahmins. 1901—5,499.

The Brahmins form about 6 per cent. of the total Hindu population of the district: they live principally in the towns or larger villages and own a comparatively small amount of land. They engage to a certain extent in trade and also enter into Government service, but their religious position is always distinctive and they are invariably addressed, when a title is used, as Pandit.

The Gangáhars however are addressed as Malik. They own a large property in the vicinity of Jhang and in the Vichhanh and are one of the most prominent of the Hindu families of the district providing a Zaildar and a member of the Jhang Municipal Committee.

Fakírs. 1901—642.

Fakírs form a very small portion of the Hindu community. The chief sects are Sanyássís, *Udássís,* Gosains and Shahánás.

II.—TRADING.

Khattris. 1901—15,244.

Though numerically only 18 per cent. of the total Hindu population the Khattris form an important section of the community. They too, like the Brahmins, muster strongly in the towns and in Chiniot form a wealthy and powerful body. The principal Khattri *gôts* are the Marhotras, Kapúrs, Katiáls, Chopras, Khannas, Sahgals, Maggons, Máhtas, Dháwans and Talwárs.

Khattris own a considerable amount of land in the vicinity of the towns but probably derive most of their wealth from business and Government service. The village of Kot Maldeo is owned by a family of purely agricultural Khanna Khattris.

Aroras. 1901—49,432.

The Aroras or, as they are generally spoken of, especially when of no position, the Kirárs are by far the largest caste of Hindus in the district and form 60 per cent. of the whole. They are distributed equally over the district and most villages contain at least one or two Kirár families. They are notable for their capacity for hard and constant work: the feature being noticeable in all the occupations which they pursue—and they engage freely in banking, shop-keeping, trade, Government service and agriculture. The majority of the land owned by or mortgaged to Hindus is held by Kirárs and they make efficient, though somewhat ruthless, landlords: and make it their interest to see that their tenants are properly provided with the means of agriculture. The number of *gôts* of Aroras is legion, the chief being the Batra, Cháwala, Aneja, Joneja, Ahúja, Sachdeo, Ichpaniání, Gand, Nangpál, Bhuttíání, Sapra, Sethí.

CHAP. I. C.
Population.
Aroras.

The Anejas of Sháh Jíwana have acquired a very considerable amount of land in the upper Vichhanh and will be in a few years exceedingly wealthy. One of the most widely distributed of the Arora families are the Batras, who have owned land for generations in the Jhang Kachhi round Máchiwál, where they hold a zail. Another family of the same name of some prominence lives at Budhuáná in Shorkot tahsil.

The frequency of the termination ja in the clan names is a feature of the Aroras: examples are Thareja, Aneja, Ahúja, Joneja, Taneja.

Bhátias.

1901—694.

The Bhátias are not numerically strong in the district but provide a somewhat interesting variation from the ordinary Hindus. They are quite distinct from the Khattris and Aroras and do not intermarry with either. The Bhátias appear to be found, with the exception of a few in Amritsar, *only in the districts between Sialkot and Multan*. They claim, with some probability, Rajput descent. In Jhang they are principally landowners though they engage in trade and in Government service. The village of Malhuáná in tahsil Jhang belongs principally to Bhátias.

Sunárs.

1901—3,291.

The Sunárs are of course chiefly manufacturers of ornaments though they provide recruits to the Government service and to a small extent hold land either on mortgage or as owners. From the nature of their calling it is natural to find them located principally in the larger bazaars of the district.

III.—AGRICULTURAL.

There is no section of the Hindu community which is wholly of agricultural type though many families have been intimately connected with agriculture for generations and a considerable number of Hindus are self-cultivating owners.

IV.—MENIAL AND ARTIZAN.

1901. Total 17,318: Chuhras 6,680.

Where the peasantry is practically entirely Mussalman it is not likely that the menials and artizans would be anything but Mussalman also. The total of Hindu menials is almost entirely made up of Chuhras whose religion has little in common with that of the Brahmins.

MUSSALMANS. I.—RELIGIOUS.

Sayyids.

1901—6,433.

The Sayyids all claim descent with varying degrees of probability from Bíbí Fátima, the daughter of the Prophet. The chief families of the district are those of Sháh Daulat (with headquarters at Rajoa), of Sháh Jíwana, and in Shorkot the Sayyids of Uch, all of which are Bukhárí families. But there are numerous other sections. The

CHAP. I, C. Population.

Sayyids.

majority of the Sayyids are found in the Chiniot and Jhang tahsils in both of which they own a very large amount of property. In Shorkot they are not so numerous but hold a few villages. Practically all Sayyids have names ending in Sháh, a practice copied, but not universally by Koreshis and other semi-sacred tribes. Though in many cases men of humble position the Sayyids maintain a proper pride and the more influential families are looked upon with considerable reverence by the people and treated with great respect. The upkeep of the position which they consider expected of them has reduced many Sayyids to embarrassed circumstances. One and all are bad landlords and many are dissipated ne'er-do-weels. Of the Mussalman landowning classes, however, the Sayyids alone have increased their holdings and are by instinct of acquisitive nature. Much of the land now owned by them was made over to them by Jat and other owners in days when the protection of a powerful family was essential to the welfare of the weaker tribes: and the rights of *ala-malkiat* extensively held by Sayyids are due to the arrested development of a transfer of like nature. Sayyids frequently have small families; indeed in the case of the Ratta Matta and Karíwala Sayyids this continence has been carried almost to the verge of extinction of the race. Sayyids hold at present 7 of the zails of the district.

Koreshis.

1901—4,074.

Next in importance to the Sayyids among religious tribes come the Koreshis who take in Shorkot the place occupied by the Sayyids in Chiniot and Jhang. The chief Koreshi families of the district are those of Haveli Bahádur Sháh, Pír Abdurrahmán and Hassu Balel in Shorkot and of Haveli Shekh Rajju, Dosa and Sháh Shakúr in Jhang. The leading men are Shekh Kabir of Haveli Bahádur Sháh and Nazar Hosain of Hassu Balel (still under the Court of Wards), both of whom are zaildars. The Koreshis of Sháh Shakúr, Dosa and Hassu Balel alone are Háshamí Koreshis and allied to the Multan family of Baháwal Hak. The rest claim a relationship with doubtful success to the Háshamí Koreshis, springing from generations previous to Baháwal Hak.

Kokárás.

1901—517.

Other tribes of semi-religious character are the Kokárás (or Nekokárás) who are scattered all over the district and own villages in all three tahsils. They claim, without much proof, to be a branch of the Háshamí Koreshis and to have descended from Shekh Nasír-ud-dín who settled in Shekh Wáhan in Baháwalpur territory in the 15th century.

Jhandírs.

The Jhandírs are a very interesting tribe holding a few villages in the south of Shorkot: other members of the tribe live in villages in the Multan and Muzaffargarh districts. One tradition about them is that their name is derived from *jhanda*, a standard, as their

ancestor had been a standard-bearer to the Prophet or some of his descendants. It is more probable that it alludes to the flag with which a Fakír distinguishes his dwelling place. The tribe is, as a whole, well educated and forms a strong and hard-working community. CHAP. I, C. Population.

Chíshtís. Chíshtís are not frequent in the district and own but little land. The name still is more a title than a tribal name and the ranks of Chíshtís are apparently being constantly increased by recruits to the congregation from other various tribes of the district.

1901—515.

II.—TRADING.

Khojas. The only Mussalman trading class of the district are the Khojas who have the reputation, probably quite unfairly, of being more merciless in their dealings with the zamindars than the Kirár. "*Kirár dandálí Khoja pháorá.*" The Kirár rakes, the Khoja scrapes. The chief Khoja community of the district is centred at Chiniot, and has amassed considerable wealth from extensive trading operations. A branch of the community owns land round Kálowál and another lives at Maghiáná. They are fairly recent converts from Hinduism and still retain caste names, *e.g.*, Maggon, Kapúr, Váora, Churra, which are also borne by Khattris and Aroras.

1901—4,887.

III.—AGRICULTURAL.

The main division of the landowning agricultural tribes can most suitably be taken as—

(1) Those tribes with admitted claim to Rajput descent (Rajputs).

(2) Those whose claim is not universally admitted (Jats).

The distinction in the returns for various census enumerations is not uniform—the actual uncertainty which exists in some cases is increased by the tendency of an impoverished member of a Rajput tribe to be content to be called a Jat and of a Jat tribe which has risen to local importance to claim Rajput descent.

Rajputs.

Rajputs, Siáls. Siáls as having made for a short period such history as the district possesses have already been noticed in Chapter I B. and their leading families will receive special notice further on. The large decrease in their numbers is due to the enumeration of some 15,000 of the clan in the Chenab Colony, most of these being Jhang men. The Multan Siáls numbered 30,995 in 1901, and large numbers are found in Baháwalpur (7,662), Montgomery (6,343), Muzaffargarh (3,341), Dera Ghází Khán (2,781) and Sháhpur (2,678). A few were also enumerated in Ferozepore and Gujránwála. There are no Siáls in Chiniot tahsil. The distribution makes the alleged

1881 ... 36,811.
1891 ... 38,140.
1901 ... 32,678.

CHAP. I, C. Population. Rajputs, Siáls

connection with the Tiwánas of Sháhpur and Ghebas of Pindigheb through three brothers—Seú, Teú and Gheú—very improbable, and no connection with the town of Siálkot can be traced. The Siáls are undoubtedly of Rajput origin and migrated west. Crossing the Ravi in its lower reaches, the tribe appears to have reached the Chenab in the vicinity of Shorkot in the 14th century and to have found it necessary to entrench itself against the local tribes in the forts which mark this country. From this base they appear to have spread north and south along the river; the Thal proving an insuperable barrier to further progress westward. The family which eventually raised the tribe to importance appears to have pressed north along the right bank of the Jhelam and thence to have crossed over to Jhang, the founding of which is ascribed by tradition to Mal Khán in 1462. The Siál sub-divisions are extremely numerous, and the process of formation of sub-divisions can be seen in the local names of the various families of the Sahjar Siáls of Sahjar. The distinctive feature of the family names is the patronymic áná, which, however, is not universal—Chelas, Sahjars and Máhnis being perhaps the principal exceptions.

Rajbánás.

After the leading family of Jalálkhánánas (a sub-division of the Chuchkánás) which has separate notice, the most numerous and important family is that of the Rajbánás of Shorkot tahsil. Most of the country west of the Chenab from Mad Rajbáná to the Muzaffargarh boundary is held by Rajbánás: and Badh Rajbáná, east of the Chenab, is owned by an important section. The leading men are Khán of Badh Rajbáná, Zulfikár of Garh Mahárája, Sultán of Ahmadpur, Inait and Gulam Mohammad of Ranjítkot. Khán, Sultán and Inait are zaildars. The tribe is descended from Bhopti, third son of Kohli, whose descendant in the tenth generation, Rajjab, gave his name to the tribe. They were originally settled at Almán in the Kachhi. Rajjab died at the time of Lál Khán Siál. His tomb is at Wású Astána. The Rajbánás then moved southwards, and settled in the northern portion of the tract which they now hold. The clan seems to have been a turbulent one. Fighting went on continually between them and the Baloches, Traggars, Mirálís and others. The Baloches were driven away from the Chenab, and the Rajbánás extended their possessions as far as Ahmadpur. This village originally belonged to a tribe of But Jats. The tribe next commenced to raid into the territory of the Jhang Khán, Ináyatulla; but subsequently aided him in his contest with the Multan Nawáb, and Garh Máhárája (founded by Máhárája Kaura Mal) was granted to them. Kásim now became the tribal leader, and, in return for assistance, Sultán Mahmúd, the Jhang chief, granted him the Garh Máhárája *iláka* in *jágír*. He was succeeded by Rajjab, the most able of all the Rajbánás. His first success was the repulse of an expedition sent against him by Sáhib Khán. He built several forts, among others the one still in existence at Garh Máhárája. Among Rajjab's other deeds are mentioned his co-

CHAP. I, C.

Population.

Rajbánás.

operation with Khán Beg Khán, Tiwána, and others in an expedition against his brother Khán Muhammad, Tiwána. He shook off the authority of Muzaffar Khán, the Nawáb of Multan, and was defeated by him about 1811. It was at Rajjab's instigation that Ahmad Khán, the Jhang chief, was seized and imprisoned by Ranjít Singh on his way back from Multan. Rajjab lived in retirement on a liberal *jágír* during his old age, Garh Máhárája and the adjoining villages being under a Sikh Kárdár. His son Khán Beg rendered important assistance to Sir Herbert Edwards in the Multan campaign.

Bharwánás.

The Bharwánás have risen to considerable importance in recent years. From the accident that their tastes lay in grazing rather than in agriculture, most of their villages are in the high uplands and are of vast size. Before canal irrigation they were but sparsely populated and not very profitable, whereas now they are some of the most densely cultivated villages in the district. The Bharwáná settlements are at Káim Bharwáná in Shorkot, Dhúín Mahammad, south of Jhang, and at Satiáná Mukhiáná and Sultánpur, north of the town, all east of the Chenab. There is also a colony at Chund Bharwáná on the railway west of the river; but these Bharwánás are not closely connected with the rest. The leading men are Umar of Satiáná, Humáyún of Mukhiáná, Máchhia of Dhúín Mahammad, all zaildars, and Khudá Bakhsh of Sultánpur. A close connection exists between the Bharwánás and the Saprá Jats as many Bharwánás in the past have taken Saprá wives. The relationship of the Bharwáná families will appear from the following table:—

SALEHON.

(1) Adhil. (4) Bákar. (2) Yára. (3) Sháh Beg.

(Adhil and Bákar:) The Bharwánás of Káim.

(Sons of Sháh Beg:) Umar. Sultán. Sarwar. Shamír. Kamír.

(Umar, Sultán and Sarwar:) The Sultánpur family known as Humáyúnke.

(Shamír:) The Satiáná Bharwánás.

(Kamír:) The Mukhiáná Bharwánás.

The Bharwánás trace their descent to Bhairo, sixth in descent from Máhni. They were first settled in the Kachhi, somewhere to the north of Kot Maldeo. The Saliáná Bharwánás were the most powerful branch, and were, as a rule, hostile to the ruling Kháns of Jhang. At the time of Walidád the Bharwánás resided chiefly in the interior of the Bár. Apparently they did not reside in the Kachhi for any length of time. Their settlements nearer the river were at Dhúín Mahammad and Káim Bharwáná. Walidád, among other acts, put the leader of the Bharwánás, Bákar, in prison. At that time the head-quarters of the Bharwánás were at Rahna Jallúwána in the Bár to the east of Jhang. Walidád attacked this village, but was defeated by the Bharwánás, aided by the Káthiás. Then the victorious tribes fell out among themselves

CHAP. I, C.
Population.
Bharwánás.

about cattle-grazing, and the Káthiás were driven off to the south by the Bharwánás. This clan never seems to have been happy unless it was fighting with some tribe or other. Raids and reprisals between the Bharwánás on the one side and the Fatiáná and Tahráná Siáls on the Ravi and the Kharals on the other were of daily occurrence. In the Bár, east of Roránwáli, and also to the north, there are some masonry dome-roofed buildings, evidently of considerable antiquity, that mark the place where Rind Baloches fell in battle with the Bharwánás. According to local tradition, these memorials date from the time when the Bharwánás first came across the Chenab. The Sándal Bár was then occupied by the Rind Baloches, who supported themselves by camel-breeding. The advent of the Bharwánás was followed by quarrels about grazing rights. Hostilities broke out, but the Bharwánás were the stronger, and drove the Baloches out of the Bár. There are some few Baloches even now in the Bár, but they are dependents of the Bharwánás. The Bharwánás are bad agriculturists, and prefer a pastoral life to following the plough and sitting behind the well bullocks. They are inclined to be extravagant like most other Siáls, and a few of them are considerably in debt. Jalla was a Bharwáná of note during the time of Sáwan Mal, and a personal friend of the Díwán's. The Bharwánás practised infanticide to a large extent in old days. The custom is said to date from the tragic adventures of Sáhibán and Mirzá elsewhere referred to.

Kamlánás.

The Kamlánás own several villages east of the *Chenab*, south of Shorkot, centring round Jalálpur Kamláná, the tribal head-quarters. Sultán is the headman of the tribe and zaildar, but both Walidád and Dulel of Basti Varyám contest his position. Kamál, twelfth in descent from Bharmí, had three sons, from whom are descended the Sargánás, the Perowánás and the Kamlánás. The Kamlánás at first were residents in the country now occupied by the villages of Májhi Sultán and Cháyánwála and the intervening tract. They were driven out by the Bharwánás and retreated southwards to Jalálpur, where they are still located. A Kamláná graveyard is still to be seen at Májhi Sultán.

Janjiánas.

The Janjiánás are a fairly widely distributed family in Shorkot tahsil: they affect the style of "Mián" in contradistinction to the usual Mahr. Their chief villages are Kharanwálá and Kot Mahpál. Their headman is Samail of Kharanwálá who is also a zaildar.

Surbánás.

Though not of sufficient importance to form a separate zail the Surbánás own considerable property in Shorkot tahsil: principally round Kot Rustam. Alla Ditta is the best known of the family and lives at Binda Surbáná near Shorkot.

Chuchkánás.

The Chuchkánás are the descendants of Chúchak, who was the Siál chief next before Mal Khán who founded Jhang. Once a powerful family, the Chuchkánás have fallen on evil days and have lost their

CHAP. I, C.
Population.

zail. The headmen have been poor and the clan has to a large extent migrated to villages in the Chenab colony. Ahmad of Thatta Mahla and Sher of Pippalwálá are their best known men.

Other Siáls.

Other less numerous families are the Chelas of Wású Asthána (Muhammad Fuzail, zaildar) and Chela, the Sahjars, Alikhánánas, Jaboánás, Saliánás, Pátoánás and Máhnis.

The Máhnis.

The Máhni clan has now almost died out. In former days they were independent, and the head-quarters of their chief was at Khíwa. Máhni was the son of Siál. Khíwa was founded by the leader, who gave it his name, a descendant from Siál in the twelfth generation. Local tradition states the Chenab was then flowing east of Khíwa, but this is evidently wrong. The Chenab did no doubt once flow under the high bank of the Bár, about 16 miles south-east of Khíwa, but this must have been ages before. When Khíwa was founded, the country to the north was held by Marals and Chaddhars. At first the Máhnis remained on good terms with their neighbours; but, as they increased in strength, they began to drive them back. Khánúwána was founded in their lands to the north of Khíwa. The first chief of Khíwa really deserving the name was Sáhib Khán. The rule of the Khíwa chief in his high and palmy days extended from Bhawáná to Chautála. The independence of the Máhnis was extinguished by Walidád. From that time the clan appears to have rapidly declined in influence and numbers. There are now no Máhnis in Khíwa. The lands of the village were granted by Sáwan Mal to Bákar, a leading man among the Bharwánás, whose family now holds it. Popular tradition attributes the decay of the Máhni clan to the curse of a *fakír* who lived at Chautála. This *fakír* had one fair daughter, who, being of somewhat weak intellect, wandered about the country in a state of nudity. In her wanderings she strayed into Khíwa, whence the Máhni chief drove her out with contumely, thinking no doubt that she was no better than she ought to be. This was resented by her father, who cursed the clan addressing himself to the sacred tree near his abode.

Chaddhars.

The Chaddhars, though recorded, with few exceptions, as Jats in 1901 have always been admitted to the status of Rajput descent in this district: over 8,000 were enumerated in the Chenab colony at the census: and were probably Jhang Chaddhars. They own a block of villages in the Chiniot tahsil from Wárá Thatta Muhammad Sháh nearly to Bukhári, and are divided into numerous sub-divisions, of which the Jappas, Sajjankes, Rajjokes and Kangars are the more important. The claim of the Jappas to be of equal descent is, with some show of truth, denied by the Chaddhars themselves who aver that Jappas were their drovers. Nothing is known of their origin, but there appear to be numbers of them in Montgomery, Sháhpur and Multan. Chaddhar Jats were enumerated in Amritsar, but they are not probably the same tribe.

1901 ...7,385.

CHAP. I, C.
Population.
Chaddhars.

The Chaddhar tradition is that they came from Rajputana during the time of Muhammad Ghorí and proceeded to Baháwalpur where they were converted to Islam by Sher Sháh of Uch: and from there they came on to Jhang. However that may be, they probably followed the same line of migration as the Siáls themselves and their ancestral Brahmin family is the same. At the present day the Chaddhars themselves are not in a flourishing state, though the junior branches have obtained considerable land on the Chenab canal and many have irrigation in their own villages. Their headmen are not strong, and to their late chief representative Fatah Khán of Táhlí Magíní, an amiable but hopeless debauchee, they owe the loss of their zail. The chief villages of the Chaddhars are Táhlí Magíní and Tájá Berwálá: of the Jappas Bhawáná and Tatta Fatah Ali and of the Kangars Kurk Mahamda (Killa Kangarán). Amir Jappa of Bhawáná and Barkhurdár of Kurk are zaildars, and Fatah Khán Chaddhar of Tájá Berwálá and Shahámda of Tatta Fatah Ali are other headmen.

Bhattís.

1901 ... 7,737.

The Bhattís own a block of villages between the Sháh Jíwana villages in Jhang and the Lálí villages in Chiniot tahsil: all on the west bank of the river: only three Bhattí villages are in Jhang tahsil. The numbers of the tribe are swollen by the inclusion of menials with whom the appellation is a favourite one. The tribe seems to be the most widely distributed of the Rajput tribes in the Punjab. The Jhang Bhattís are said to be related to those of Pindi Bhattián in Gujránwálá, and the line of invasion was probably from the north down and not from the south up the river. Their first settlement in Jhang was at Jandmálí on the right bank of the Jhelam, not far from the Shahpur boundary. With the exception of Márú Bhattián all the Bhattí villages are in the uplands and are all coming under canal irrigation. A marked feature of their villages is the absence of sales and mortgages and they seem to have been sensible enough in the past to keep their expenses within their means. The zaildars are Bhai Khán of Kot Sultán and Dulla of Baráná. Hasta of Ghoriwálá, Bhai Khán of Jhill and Bhai Khán of Thatta Umra are also prominent men. The name Bhai Khán is much affected by the present generation of Bhattís. The original settlement of the Bhattís, other than those of Baráná, was at Bhuráni Kániánwálí where nearly all still hold shares.

Khokhars.

1901 ... 17,547.

Khokhars are numerous in the district, but they suffer more even than the Bhattís from the frequency with which their name is adopted by menials. The origin of the tribe is by tradition ascribed to Kutb Sháh, a descendant of Ali, the son-in-law of the prophet, and they are supposed to have come to India from Ghazni with the invader Mahmúd and to be distantly connected with the Awáns. This origin is not by any means authenticated, and Mr. Steedman believed the Khokhars to be a branch of the Rajputs. The tribe, in which the Dhúdhís are included,

CHAP. I, C.
Population.
Khokhars.

holds a block of villages to the north and east of Kot Isa Sháh and round Láú, which is all that is left of what was once a powerful state, extending from the Jhelam on the west to the Sayyid country on the east and from Sáhiwál in Sháhpur on the north to Kot Khán and Katiánwálí on the south. The story of their downfall is that, while weakened with continual fighting with the Baloches of Sáhiwál, Walidád Khán Siál annexed their country. Subsequently they revolted and aided by their old enemies, the Baloches, gave battle to Walidád Khán's lieutenant Sharíf Khán Aliáná. They were defeated, and Kot Khán was bestowed on Sharíf Khán in *jágír*. The upland *basti* of Kot Khán is still called Sharífa. The chief villages of this branch of Khokhars are Nidhagarh, which is probably of some antiquity, Bhairo and Láú, Sher Khán of Láú is the zaildar. In addition Khokhars are found in other parts of the district and all appear to be connected. Jasrat and Bukhárí, south of Chiniot, and Jhámb in the north are flourishing Khokhar villages. Sajjáda of Jasrat is one of the prominent men of Chiniot tahsil. The tribe has deservedly the reputation of being hard-working, thrifty agriculturists. They also take more kindly to Government service than most of the tribes of the district, and, though this idea may be fanciful, they appear to be as a tribe more intelligent than the general run.

The Marals.

The Marals at the present time do not own a single village, yet in past times they must have been an important tribe, for we constantly hear of them in the local lore. They claim to be Rajputs, Chuháns of the Súraj Bansí race, and to have settled at Thatta Wárá beyond Khíwa in the Chiniot tahsil during the reign of Akbar. The Sháh Jíwana legend makes them the proprietors of the lands where Sháh Jíwana now stands. Probably they occupied the tract between the Khíwa Siáls and the Chaddhars on the left bank, and also some lands on the right bank of the Chenab. A few families still live in Maralwála, but are hereditary tenants only. They are a fine bold-looking set of men, have rather a bad reputation for cattle-lifting, and are not very desirable tenants. The cause of their decay is not well known.

Jats.

Jats, Nissowánás.

1901 ... 996.

The Nissowánás are a pure Jat tribe though recorded as Rajputs in 1901. They inhabit the northern corner of Chiniot tahsil and have a few villages in the Sháhpur district where 509 were enumerated as Jats. They have no connection whatever with the Siáls in spite of the termination in *áná* and are more nearly akin to the Tiwánas. They are a fine body of men, fearless and bold, with a great reputation for thieving, and ready for devilment of any kind. Sháhu of Kándiwál is their zaildar. Rájá, one of the most prominent of them, was involved some years ago in a serious riot and was deprived of official position in the tribe. Jalla of Kándiwál is also a leading man. The large

CHAP. I, C. Population.

communities of Bhabhráná and Lolla have at present no very influential men. The whole of the Nissowáná villages lie in the Uttár, and all will be canal irrigated.

Gilotars.

1901 ... 1,945.

Between the Nissowánás and the river come the Gilotars, a tribe confined entirely to this district. Their villages, with two exceptions, lie entirely on the river bank. The cause or consequence of this is that they are great cattle-owners and used to take their cattle into the Sándal Bár where they have been given land. They are in consequence expert cattle-lifters, but at the same time admirable agriculturists. All their villages are well and carefully cultivated. Nothing is known of their origin, but it is said that they connect themselves with Hánsí (Hissár). Nádir Gilotar of Gandhlánwáli the zaildar, and Rájá of Burj Mal are their leaders.

Lálís.

1901 ... 1,932.

The Lálís occupy a group of villages in the Uttár of Chiniot tahsil between the Nissowánás in the north and the Bhattís in the south, and like both these clans have no river villages. 531 Lálís were enumerated in Sháhpur in 1901, where they have a few villages, but they are not found elsewhere. Nothing is known of their origin. They have several sub-divisions, the Káwíns and Bodhars being perhaps the most prominent. The tribe as a whole affects a somewhat sanctimonious aspect and garb. The Lálís are not a fine or spirited race of men and differ from both the Nissowánás and Bhattís in this respect. Their large villages are Láliān, Káwínwala, Walla, Wanoka and Dáwar, but there are many small ones, all colonies from Láliān, the original settlement. The zaildars are Ahmadyár of Káwínwálá and Samail of Kot Bahádur. Rájá of Dáwar and Mahmand of Walla, both ex-zaildars, are prominent men of the tribe.

Harals.

1901 ... 3,491.

The last of the great Jat clans of Chiniot tahsil are the Harals whose villages extend along both sides of the Chenab from Morádwála to Saike. 1,912 of the clan were enumerated in the Chenab colony. They appear to be a purely Chenab tribe being found in numbers in Shahpur (1,849) and Gujránwálá (1,007) only. Although their chief settlements are on the river, many had, before the colonisation of the Sándal Bár, settled in the desert and have obtained allotments as janglís or Bár graziers. They own great numbers of cattle, sheep and goats and are the worst thieves in the district, except perhaps the Gilotars, but unlike the latter they are bad cultivators. It is always a difficult matter to appoint an unconvicted cattle thief to a vacant Haral lambardárí, and when the original Haral zaildar of Kharkhan died it was found impossible to replace him by one of his tribe. Sujáwálá, zaildar of Morádwálá, is the only Haral at present of any importance. Tradition makes them a branch of the Ahírs, and they are said to have settled in the district during the rule of the Mughal Emperors, but it is probable that their coming was at an earlier date.

Nauls. The only Jat tribe of any importance in Jhang tahsil are the Nauls who hold several villages near Jhang and
1901 ... 616. in the Kachhi. They have been in the past great cattle-owners, and 438 of the tribe were enumerated in the colony, where they have land. The Nauls are interesting as being one of the earliest tribes which settled in the district, they having occupied the lowlands of the Chenab round Jhang before the Siáls. They are swarthier than the generality of the people and speak a more uncouth tongue. Their traditions carry them back to Dhan, a Rájá of Bikanír, who settled in Jhang, while the country was under a dynasty of Brahmin kings. Naul, from whom the tribe takes its name, was a son of Dhan. The Siáls for some time after their first arrival were subject to the Nauls and paid tribute through them, but eventually overcame them under the leadership of Mal Khán Chuchkáná. The Naul chief was then Todir. The principal villages of the tribe are Kot Naulán in the Kachhi and Pakkewálá, Billí and Habíb near Jhang. They have always been a turbulent and lawless race, and the Sikhs found it necessary to establish a post to overawe them at Kot Sahai Singh. They have at present no prominent men.

Bhangús. A tribe of similar origin to the Nauls is that of the Bhangús of Shorkot. They can give no account of them-
1901 ... 179. selves whatever, but were rulers in the Shorkot country before the arrival of the Siáls. Bhangús, both Sikhs and Muhammadans, are found in the Mánjha districts, but it is doubtful whether they are allied. **Dabs.** The Dabs of Dab Kalán and some other villages on both sides of the river south of Shorkot
1901 ... 805. have probably a like history. They appear to have gravitated down the river: the leading families hold some property in Multan. Hak Nawáz Khán, zaildar, is the leading man. **Jútas.** The Jútas are of the same type. They are probably more
1901 ... 367. numerous than the census figures show, as in vernacular their name is liable to be confused with the better known Joiyás. Their two main villages are Allayár Júta and Yárewálá, north of Shorkot, and Ahmad Júta is their zaildar. **Saprás.** The Saprás, though owning no whole village and few, if any,
1901 ... 1,945. lambardárís, are a numerous tribe found associated with the Bharwáná Siáls in almost all their villages, either as proprietors, tarraddadgárs or tenants-at-will. Nothing is known of their origin. **Tahíms.** The Tahíms of Chiniot, though numerically unimportant and owning little land, deserve mention for their connection with Chiniot where one of their number, Nawáb
1901 ... 469 Sadulla Khán, was Governor in the time of Sháh Jahán. The clan is a strong one in Multan where according to Mr. Maclagan Arabic descent is claimed for them.

Káthiás. The Káthiás are one of the more important tribes of the Montgomery district. They own several villages in
1901 ... 285 the uplands east of Shorkot. They are said to have

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gained a footing in the Jhang district in the following way:—In days of Ináyatulla Khán, the Kamlánás, being displeased with his treatment of them, left their lands at Jalálpur and went down south and settled in the country of the Multan Nawáb. Ináyatulla sent messengers praying them to return, but they sent word back that they would only return at the Khán's personal request. The Khán accordingly set out from Jhang. Hearing of this, the Multan Nawáb, already enraged at the recent annexation of Islámábád, laid an ambuscade for the Siál chief. Ináyatulla obtained news of the design, and, calling together an army of the Káthiás, Rajbánás, and other Siáls, retreated northwards. The defeat of the Multan Nawáb has been already noticed. The Káthiás displayed the most brilliant gallantry in the battle, and the grateful Ináyatulla bestowed upon them the lands that they now hold in this district. Previously they lived on the Rávi and in the lower part of the Sándal Bár. Since the death of Fázil Káthiá the tribe has been steadily going from bad to worse, and is now of comparatively little importance. The chief village is Kakki Káthiá Nau, but since the death of Varyám Káthiá, their head man, the *zail* has been absorbed.

Akerás.

The Akerás are Jats holding a small tract of country on both sides the Jhelam, just above Kot Khán, the limit of the old Siál rule. Their ancestor Khizr is said to have acquired the land by grant from Walidád Khán in whose service he was for some time employed. They are thrifty and industrious zamindars, and breed a very good wiry little horse, something like the Baloch in shape. Amír and Walidád are the two principal men of the tribe. The Akerás are somewhat overshadowed by their more turbulent neighbours. The Reháns were in old days the rulers of the Kálowál *iláká* and Izzat Bakhsh was Walidád's governor, but Kálowál only formed a portion of the Siál state for a very short period. The Rehánns are very few in number and except for Kálowál have no large village. Kádir Bakhsh, Rehán, their leading man is in embarrassed circumstances, but is respected in the country side.

Rehánns.

Baloches.

There are a considerable number of Baloches in the district, but with one or two exceptions all their villages lie to the west of the Chenab. Above Kot Khán, the old limit of the Siál country, the Baloch villages are numerous on both sides the Jhelam, but below on the left bank there is not a single Baloch village properly so called. They are said to have settled in the district before the Siáls. Bábar in his memoirs mentions that there was a colony of Baloches in the countries of Bhera and Khusháb. This was in 1519 A.D., and it must have taken the Baloches some time to spread east as far as Bhera. The tribal tradition is that the Baloches first came into this part of the Punjab in the reign of Sháh Husain, the Langáh ruler of Multan. This was early in the 15th century, and after the arrival of the Siáls. But, on the other hand, there is undoubted evidence that

1901 ... 12,966.

CHAP. I, C.
Population.
Baloches.

the Sándal Bár east and south of Jhang was held by Rind Baloches before the Bharwáná Siáls, and the Baloches were only driven out after severe fighting. The Baloch head-quarters were at Mírpur near the Rávi. Again, west of the lower Chenab, the country along the banks of the river was certainly occupied by Baloches before the Rajbáná Siáls pushed their way down to Ahmadpur. In fact the Baloches seem to have been in force and to have strenuously resisted the Siál advance. Possibly, however, the date generally accepted of the arrival of the Siáls may be wrong, or it may have taken the Siáls longer to spread over the country than is generally supposed; but at all events it seems to be satisfactorily established that the Baloches were holding the southern portion of the Sándal Bár and the country west of the Chenab before the Siáls. The Baloches in this district never attained any importance. They have furnished no chief. Among them are to be found representatives of almost every clan and tribe. They possess no distinctive moral or physical features distinguishing them from other tribes: they are good agriculturists and especially in the Kachhi cultivate their own holdings. They are inclined to be quarrelsome, and the Baloches of Kádirpur Baksha are notorious in this respect. Several of the sections of the tribe are incorrigible cattle thieves and the Núr Mahram and Akil Hyáta Baloches, in the colony police station of Mochiwálá, have been gazetted a criminal tribe. The most numerous clan are the Rinds who numbered, in old villages of the district, 2,229 in 1901. The Baloches have numerous conspicuous villages; among them Márí Sháh Sakhírá, Kot Shákar, Chhatta and Kádirpur Baksha in Jhang tahsil and Bulla in Shorkot. The zaildars are Alladád Khán, Gádí, of Chhatta; Ahmad Yár Khán of Márí and Lál Khán of Kot Shákar. Muhammad Khán, Gádí, of Jhok Daya, who has recently died, father of Alladád Khán was in the past one of the strongest men in the district and enjoyed great authority. Other leading men are Haidar Khán of Kiran and Lál Khán of Bulla.

IV.—MENIAL AND ARTIZAN.

About 36 per cent. of the population is represented by the artizan and menial classes professing the Muhammadan religion. But it is by no means the case either that all these people follow their hereditary trade or that all who perform menial work have been enumerated under the proper class. Menials apart from the Arains, who are hereditary cultivators, are very frequently found as tenants and sometimes as owners: and many menials have been recorded as Khokhars,

Arain (cultivators)	8,312
Chuhras and Musallís (sweepers) ...	10,201
Dhobi (washermen)	6,790
Kásáí (butchers)	5,605
Kubhár (potters)	17,330
Lohár (smiths)	3,535
Máchhi (bakers & watermen) ...	10,652
Malláhs (boatmen)	4,179
Mirássis (bards)	7,832
Mochi (leather workers)	16,323
Nai (barber)	6,961
Páoli (weaver)	23,736
Ráj (mason)	199
Tarkháns (carpenters)	12,203
Telís (oilpressers)	848
Tobá (wellcleaner)	240
Others	2,568
Total	137,314

CHAP. I, C.
Population.
Menials.

Bhattís or Awáns, tribal names which are frequently adopted. The most numerous of the menial classes are the *páolis* or weavers, and at one time Jhang had a considerable export trade to the frontier in country cloth now much decayed. As is natural in a district which has depended so much in the past on its wells, the *kubhárs* or potters and the *tarkháns* or carpenters are also very numerous. Between the *chuhra* and the *musalli* there is little to choose except that the latter are generally higher in the social scale and frequently found as tenants and sometimes as owners.

Area owned by main tribes.

The area owned by the main tribes in the old villages as ascertained during the late settlement is as follows:—

	Chiniot.	Jhang.	Shorkot.	Total.	Per cent.
	Acres.	Acres.	Acres.	Acres.	
Siál	920	132,381	128,485	261,786	21
Other Rajput	110,497	12,916	12,818	136,231	11
Jat	126,438	42,769	46,846	216,053	18
Baloch	...	36,100	37,695	73,795	6
Sayyids and Koreshis... ...	106,626	102,246	58,187	267,059	21
Other Mussalmáns	32,137	53,342	23,242	108,721	9
Hindus	31,585	88,669	61,756	182,010	14
Shámilát...	74,389	68,632	47,648	190,669	...
European	...	...	1,938	1,938	...
Total ...	482,592	537,055	418,615	1,438,262	...

Assuming that the shámilát will be eventually partitioned among the tribes according to the same proportions as the land already severally owned, it will be seen that Hindus own 14 per cent. of the total area of the old district, exclusive of the 68,753 acres owned by Government. The Hindu owners are chiefly Kirárs (or Aroras), though Khattrís, Brahmins and Bhátias own fairly large properties. The greatest proportion of land owned by Hindus is in the Jhang tahsil, though they form a considerable part of the proprietary body in Shorkot tahsil also. In Chiniot tahsil, which was never under the administration of Sáwan Mal, to whom the Kirárs chiefly owe their properties, Hindus own comparatively little land. Siáls only own in the Jhang and Shorkot tahsils and appear to have never had much influence in Chiniot. In Jhang indeed their properties are confined to the Chenab riverain and the lower reaches of the Jhelam river. Sayyids are found

CHAP. I. C.
Population.
Area owned by main tribes.

throughout the district, but chiefly in the two northern tahsils: in Shorkot they give way to Koreshis who muster very strongly in this tahsil. The Baloches are confined almost entirely to the country between the Thal and the river in both Jhang and Shorkot tahsils and to a few villages on the left bank of the Jhelam in the Jhang Vichhanh. Baloches own no property whatever in Chiniot tahsil. The distribution of the Mussalman tribes between other Rajputs and Jats is not based on any very secure foundation; but in Chiniot tahsil the country is distinctly separated into the *ilákás* of various tribes such as the Nissowánás, Gilotars, Lálís and Bhattís west of the river, and Chaddhars with their numerous branches on the east; the Harals occupying the river bank itself.

Area allotted in the colony by main tribes.

Of the 182 colony villages which have been allotted in Chiniot and Jhang tahsils, 166 have been granted on peasant terms to Hithárís and Janglis of the district; 11 on peasant terms to immigrants and 5 to yeomen and *raíses*. The allotment according to the main tribes is—

	Chiniot.	Jhang.	Total.	Per cent.
Siáls	8,761	25,005	33,766	17
Other Rajputs	19,919	4,050	23,969	12
Jats	61,502	25,111	86,613	45
Baloches	7,045	12,276	19,321	10
Sayyids and Koreshis	7,306	4,447	11,753	6
Other Mussalmans	7,299	5,377	12,676	7
Hindus	1,428	4,702	6,130	3
Europeans	...	81	81	...
Total	113,260	81,049	194,309	

It is possible however that the classification of the tribes is not very accurate.

Notified agricultural tribes.

The tribes originally notified under the Land Alienation Act as a group of agricultural tribes for the Jhang district were the Baloches, Jats, Kokárás, Koreshis, Nekokárás, Rajputs and Sayyids. To these have since been added the Turks who, however, own very little land in the district, and the Arains. The inclusion of the Arains was allowed in Jhang in order to bring the tribe into line with Arains elsewhere, as they had generally been admitted to the agricultural status in the other south-western districts. All are included in one group for the district. The tribal denominations were intentionally made general and practically all non-menial Muhammadan agricultural tribes are included in the notified group. The chief exceptions are the Afgháns or Patháns and one or two minor semi-religious tribes. A recommendation to include the Afgháns in the notification has been negatived. The colony portions of the district have not been exempted from the operation of the Act or of the notification for the Jhang district, and the above nine tribes are notified agricultural tribes in the Jhang colony villages as well as in the rest of the district.

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Population

Descent of Jágírs Act.

No action has been taken as yet in the Jhang district under the Descent of Jágírs Act.

SAYYID FAMILIES.

Sayyid families.

The great Bukhárí group of Sayyid families trace their descent to Sher Sháh, Sayyid Jallál-ud-din Bukhárí; the relation of the families to one another is shown in the following genealogical tree:—

JALLÁL-UD-DIN BUKHÁRÍ.

- Sultán Sayyid Ahmad Kabír.
  - Makhdúm Jahániá.
    - Budhe Sháh.
      - *Sheikh Ismail.*
        - Sayyids of— Chiniot, Bakhshwálá, Kot Khudayár, Ahmadábád, Thatta Sháh Jamál, Thatta Khudayár, Wad Sayyidán, Thatta Alam Sháh, Hid, Thatta Bálarájá, Jahánián Sháh (Shahpur), Dauluwála, Kot Khair Sháh, Pír Mahal (Multan), Kauranga (Multan).
      - *Muhammad Rájan.*
        - Sayyids of Chak Naurang Sháh, Uch.
  - Shah Rájan. Kattál.
    - *Shah Daulat,* Kattál.
      - Sayyids of— Rajoá, Kot Ahmadyár, Sángra, Thatta Muhammad Sháh, Táhli, Dánábád (Lyallpur), Gandlánwálí, Jhangar Gilotrán.
- Muhammad Ghaus.
  - *Shah Jiwana.*
    - Sayyids of— Sháh Jíwana, Ratta Matta, Kot Isa Sháh, Kariwálá, Bhamb.

The Rajoá Sayyids.

The Sayyids of Rajoá were virtually an independent clan until the reduction of the country by Ranjít Singh. They were once defeated and subdued by Walidád Khán, but he restored the country to them immediately afterwards out of respect for their holy origin. The Rajoá Sayyids have always been noted as a brave, manly, military clan, and their independence was probably as much due to their quality as warriors as to the sacred character of their family. They are a branch of the Bukhárí Sayyids, the principal Sayyid family in this district. Their ancestor was Sháh Daulat, a Sayyid *fakir*, who came from Uch Sayyid Jallál in Baháwalpur, and settled in this part of the Punjab. He remained for twelve years in the river Chenab opposite the village of Thattí Bálá Rájá, rapt in religious meditation. The Chenab contains numerous islands, and it is probable that the *fakír*, though said to have lived in the Chenab, used at times to rest himself on dry ground. The next stage in his career was the performance of many wondrous miracles, and he then left the river and settled at Rajoá where he died, and where his tomb is still to be seen. The fame of the *fakír* and miracles that he did reached the ears of the

emperors of Delhi, and the great Akbar granted him by *sanad* all the tract round Rajoá, now comprised in the Rajoá estates. He married a Khokhar's daughter. The power and influence of the family steadily increased. The Sayyids were never defeated before they suffered a reverse at the hands of Walidád. The story tells us that they stole Walidád's camels, and that Walidád punished them for not restoring them. The Sayyids rendered good service in the Multan campaign, and were engaged in much sharp fighting with Naráin Singh round Chiniot, in which they lost several men. They were fully rewarded by the British Government. The present heads of the family are Muhammad Ghaus and Bahádar Sháh, between whom a traditional enmity exists. Both are zaildars. The Sayyids, with the exception of Bahádar Sháh, are a thriftless, extravagant, careless lot of men, and excessively embarrassed by debt. Bahádar Sháh is rather economical, and has saved money.

CHAP. I, C. Population. The Rajoá Sayyids.

The Sayyids of Uch.

The Sayyids of Uch are another of the clans of Jhang who can be said to have been at one time semi-independent. The family is of recent date. Their founder was a Bilot Sayyid, Gul Imám, who wandered across the Thal from his native village on the Indus in the time of Ináyatulla Khán. He first settled at Rodú Sultán, a village in the Kachhi, where another *fakír* of that name had his abode. This *fakír* became his disciple. The Bilot *fakír* then took up his residence on one of the high sandhills of the Thal called Sammú-bhir, and commenced to work miracles. In a few years he had obtained so much influence in the neighbourhood that he commenced to construct the Uch fort. Ináyatulla is said to have assisted and to have worked as a bricklayer. He certainly held the *fakír* in great esteem, as he made over to him a number of villages in *jágír*. Gul Imám seems to have been a man of much ability and large ideas. Besides the three castles in Uch called Chándná, Hazára and Soní, he built forts at Sihda Daulúána, Máchhíwál, and Sat. The ruins of the six forts built on the edge of the Thal remain still, and attest the enterprise of the *fakír*. They must have been places of much strength in the 18th century. The most important of Gul Imám's public works was the construction of the Uch canal, leaving the river Jhelam close under Máchhíwál and tailing off in Uch. The canal was one of those big ditches that are so extremely useful. Most of the water was monopolised by the *fakír* for irrigating Uch, though the excavation was effected by the forced labour of all the country through which it passed. The canal ceased to run about the end of the 18th century, after flowing for some sixty years. The tradition still exists of the wondrous prosperty of Uch when irrigated by the canal, how there was a lake under the gates of the fort and town (which are built on the edge of Thal), on which the *fakír* and his councillors took their pleasure in a boat, how the trees flourished, and how every well had its two or three acres of rice. Verily the glory is departed from Uch. A tumble-down fort uninhabited and in ruins,

CHAP. I, C.
Population.
The Sayyids of Uch.

encircled by a straggling poverty-stricken village, looks down upon a strip of country on whose barren soils, tainted by salts and hard as iron, the only spontaneous growths are a few *jál* bushes. The few wells are of the most wretched description, the worst in the Kachhi. The few episodes in which the Uch Sayyids have played any historical part have been already mentioned in the account of the Siál chiefs. The semi-independence of the Sayyids lasted as long as that of the Siáls, and succumbed to the advance of Ranjít Singh. The head of the family, Gul Mahammad, is a very worthy fellow hopelessly in debt. They hold a *jágír* worth about Rs. 1,000 which has lately been consolidated in the villages of Uch and Wasáwá, but the management of the property has been thriftless and wasteful. Gul Mahammad is zaildar and has great influence in the Thal.

The Latífpur Sayyids, descendants of Pír Fatah Khán.

Another independent chief of Sayyid extraction ruled in what in now known as the Sháh Jíwana *iláká*. This Sayyid family is not the same as that of Sháh Jíwana, though their villages adjoin. The family at some period before the reign of Walidád ruled over a large tract of country. Their only important chief was Latíf Sháh, who was a Sayyid of Uch Sayyid Jallál in Baháwalpur. He first settled at Alipur on the Chenab, and thence migrated to Bhambrálá, where he founded a small state. The boundaries of the Sayyid rule were the Chenab and the countries of the chiefs of Massan and Bhairo on the south and west, and Kirána and the Rehán country on the east. Latíf Sháh, proprietor and lambardar of the village of Latíf Sháh, is a descendant of his namesake. The family are now well-to-do zamindars.

Sháh Jíwana Sayyids.

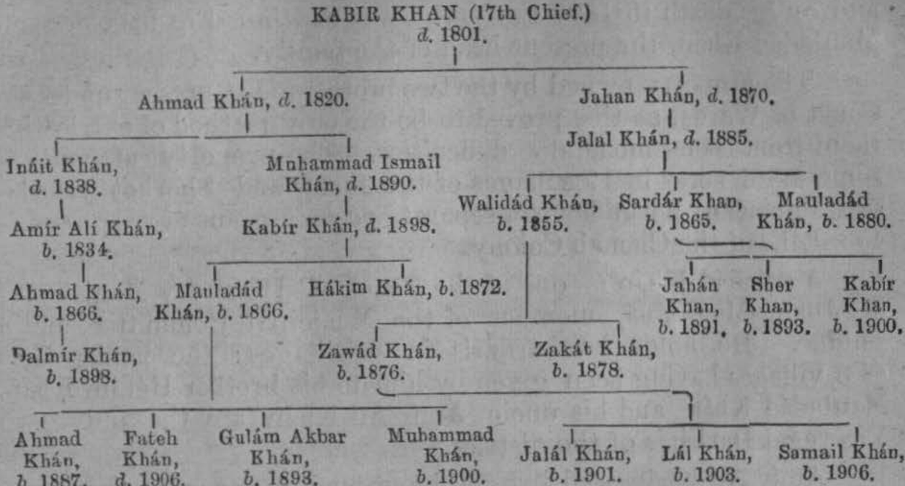
The Sháh Jíwana Sayyids are the descendants of Sháh Jíwana whose shrine is in the village. Many of the villages round are owned by this family, to which too the Sayyids of Kot Isa Sháh belong. The Sháh Jíwana Sayyids have always been of importance, and Sáleh Sháh and Rájá Sháh, the heads of the senior branch, were, during the management of the estate by the Court of Wards, educated at the Aitchison College. The advent of the Jhelam canal irrigation has added greatly to their wealth, which with few exceptions however they squander shamelessly. These Sayyids have for many years been the focus of troubles in the Vichhanh, and a bitter quarrel exists between Sáleh Sháh and Mahammad Sháh, over which the Vichhanh generally is divided into hostile camps. The zaildars are Mahammad Sháh of Sháh Jíwana and Allayár Sháh of Kot Isa Sháh. Isa Sháh of Ratta Matta is an important member of the family.

Sheikh Sulemáná Sayyids.

The Sheikh Sulemáná Sayyids reside at Thatti Bálá Rájá, west of Chiniot; at Chiniot itself and at several villages east of the town. Their followers are extremely numerous and their income from offerings very large. They are careless landlords and not very estimable characters. Dhrema Sháh of Thatti Bálá Rájá and Sáleh Sháh of Kot Khudayár are their zaildars.

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Population.
Family of the Siál chief.

FAMILY OF THE SIAL CHIEF.



The history of the Jhang Siál family is the history of the district up to the period of the Multan rebellion. At this time Amír Ali Khán, the representative of the elder branch of the family was a boy of fourteen, his father having been killed at Rasúlpur fighting for Diwán Sáwan Mal against Rájá Guláb Singh in 1838. His uncle, Muhammad Ismail Khán, was a young man of 31 years, and it was to him that Major Herbert Edwardes wrote for troops on behalf of the Government and for the collection of the revenue of the district. Ismail Khán responded whole-heartedly, and his services were especially valuable at a time when it was inexpedient to detach a force against the petty rebel leaders. After annexation Ismail Khán was made Ressáldár of the Jhang Mounted Police: but his services were through inadvertence overlooked, and it was not till 1856 that he received a pension of Rs. 600 for life. Three wells were also released to him and his male heirs in perpetuity. In 1857 the services of Ismail Khán were conspicuous. He aided in raising a force of cavalry and served in person against the insurgents. For his loyalty he received a khillat of Rs. 500 and the title of Khán Bahádur: his yearly grant of Rs. 600 was raised to Rs. 1,000, with the addition of a *jágír* of Rs. 350 for life. In 1860 his pension was at his own desire exchanged for a life *jágír*. In 1879 Sir Robert Egerton recommended that the life *jágír* be raised to Rs. 2,000 and continued to a selected heir during the pleasure of Government. The *jágír* allowance was duly increased, but with regard to the second proposition the supreme Government deemed it advisable merely to lay down that it should receive consideration on the death of the holder.

Ismail Khán died in 1890 and was succeeded by his only son Kabír Khán to whom his life *jágír* was continued. During the later years of his life Ismail Khán was on the worst of terms with his son and in the dissensions which sprang up between them was contracted the burden of debt which has brought the family almost

CHAP. I, C.
Population.
Family of the Siál chief.

to the verge of ruin. Kabír Khán did not long survive his father, and on his death in 1898 the *jágír* was continued to his elder son, Mauladád Khán, the present head of the family.

The property owned by the two brothers is at present under the Court of Wards, as this proved to be the only method of extricating them from their monetary difficulties. The property amounts to some 4,861 acres in 17 villages of the Jhang and Shorkot tahsils: and Mauladád Khán holds a separate yeoman grant of 4 squares in 453 J. B. of the Chenab Colony.

Mauladád Khán is one of the Bench of Honorary Magistrates of Jhang-Maghiáná, member of the Municipal Committee, and a zaildar. He holds lambardárís in 8 villages: the lambardárís of 3 villages having been given by him to his brother Hákim Khán. Mauladád Khán and his uncle Amír Ali Khán are the only two Viceregal Darbárís of the district.

Amír Ali Khán still lives, a fine example of a race that for a time was paramount, and he carries bravely his 74 years. He was able to secure but little of his patrimony from the powerful grasp of his uncle, and for years was glad to serve as superintendent of grazing revenues on Rs. 30 a month. In his declining years he has had the satisfaction of knowing that his ill fortune has been recognised by a liberal grant of $23\frac{1}{2}$ squares on the Chenab Colony.

The junior branch of the family is represented by Walidád Khán and his two brothers who, except for grants on the Chenab Canal, own but little land. They hold however in perpetual *jágír* Chund Bharwáná and Buddhí Thattí, two villages across the Chenab from Jhang: a grant bestowed by the Sikhs which had not been resumed by them before annexation and was therefore continued by the British Government. Walidád Khán is member of the Municipal Committee and a zaildar.

THE NATH SAHIB.

The Náth Sáhib

The chief religious foundation of the district and at the same time one of the most interesting landowning institutions of the district is that of the *sanyássi fakírs* of Jhang. The incumbent for the time being exchanges the surname of *gir* which is borne by all the *fakírs* of the order for that of *náth*. The succession has been as follows:—

SADIKS	SIDHS
	(1) Lál Náth
(2) Chandí Náth	(3) Prág Náth
(4) Púran Náth	(5) Mangal Náth
(6) Jaswant Náth	(7) Mohan Náth
(8) Amar Náth	(9) Ráj Náth
(10) Umrá Náth	(11) Rámet Náth
(12) Shamsher Náth	(13) Balwant Náth

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Population.
The Náth Sáhib.

The *fakírs* form two groups: the sidhs (genuine) or religious descendants of the founder, and the sádiks (faithful) descendants of Chandí Náth, who for his faithful service to the founder became Náth Sáhib on the resignation of the pious Lál Náth. The succession is in turn of a sidh and a sádik. The present Náth Sáhib, Balwant Náth, is of the sidh group, and like his predecessors manages the property with conspicuous ability and success. An original feature of the institution was that each Náth Sáhib on the completion of 12 years on the *gaddi* voluntarily made away with himself. This custom however ceased with Mangal Náth, the fifth Náth Sáhib. The institution has land in 37 villages, and lambardárís in 7. The *jágírs* attached to the shrine are the whole of Bela Chandí Náth, 8 wells in Jhang, one in Bitáfí and one in Tájá Bérwálá.

Non-Christian religions.

The distribution of every 10,000 of the population by religions at the censuses of 1881 and 1901 was as follows :—

	Rural Population.		Urban Population.		Total Population.	
	1881.	1901.	1881.	1901.	1881.	1901.
Hindu	1,357	1,755	4,397	4,295	1,642	1,964
Sikh	79	72	175	151	88	78
Muhammadan	8,564	8,171	5,425	5,547	8,270	7,956
Other	...	2	...	7	...	2

It will be seen that these figures show a large increase in the proportion of Hindus in the district and particularly in villages. Emigration has probably been proportionately greater among Muhammadans than among Hindus, and to this may be ascribed this somewhat unusual feature. The increase of the proportion of Muhammadans in the towns is no doubt the natural outcome of the greater prolificness of this section of the community.

Muhammadans.

Shíahs are unusually numerous in Jhang, a fact due to the influence of the Shíah Koreshís of Shorkot and Hassú Balel, and of the Sayyids of Uch who are connected with the famous Sayyid family of Bilot in Dera Ismáíl Khán district. They are of bigoted type. They observe the *Muharram* strictly, abstaining from all luxuries for the first ten days of the month, and on the 10th they accompany the *Táziahs* bare-headed and bare-footed. They throw dust on their heads and beat their breasts with extreme violence, and allow neither Hindú nor Muhammadan to approach the *Táziah* without baring his head and removing his shoes.

CHAP. I, C.
Population.

There is nothing remarkable about the Muhammadanism practised in the district, and a good account of South-West Punjab Muhammadans is given in the Multan Gazetteer.

Hindus.

There are no indigenous Jat and Rajput Hindus in Jhang: the Hindus of the district are entirely of castes of non-agricultural type, such as Brahmins, Khattris, Aroras and Bhátiás. The proportion of Sikhs has fallen off in both towns and villages, and this in spite of the inclusion in the census figures of the Jat Sikhs of villages since transferred to Lyallpur district. The Sikhs of the district like the Hindus are generally non-agriculturists and there seems to be a marked decline in the popularity of Sikhism in the district. Many families are wholly Sikh, but in the majority of cases there are Sikh and Hindu members of the same family. The majority of the Sikhs are naturally the followers of Guru Gobind Singh, but there are many followers of Guru Nának in the district. The high edifice at Nának Sar, east of Jhang, which in the old days stood solitary out in the wilderness, is a Sikh remain. The family to which the village belongs has fallen on evil days.

Sikhs.

Ecclesiastical administration; Christian Missions.

The Christian population of the district is in the charge of the chaplain at Multan, but the infrequent services are held by the Church Missionary Society chaplain whose head-quarters are at Toba Tek Singh. There is a small church in the civil lines.

No Christian Missions now operate in the district, and there are no indigenous Christians. The Church Missionary Society did at one time think of taking up work in the district, and purchased the bungalow in civil lines which was built by Sir F. Fryer at the beginning of the Revised Settlement of 1880, but it has since been sold again.

Occupation, daily life and division of time.

The first month in the year is Chetar and the last Phágan. They are given in order below, with corresponding English months. The spelling gives the local pronunciation :—

Chetar	middle of	March	to middle of	April.
Visákh	,,	April	,,	May.
Jeth	,,	May	,,	June.
Hár	,,	June	,,	July.
Sáwan	,,	July	,,	August.
Badrú	,,	August	,,	September.
Assú	,,	September	,,	October.
Kateh	,,	October	,,	November.
Maghar	,,	November	,,	December.
Poh	,,	December	,,	January.
Mágh	,,	January	,,	February.
Phágan	,,	February	,,	March.

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Population.

Occupation, daily life and division of time.

The days are divided into eight pahrs (pronounced *pahur*) of 3 hours each. The following is a list of the recognised times of day: some of the expressions, however, are seldom used:—

As used by		English equivalent.
Muhammadans.	Hindus.	
Adhí rát	Adhí rát ...	Midnight.
Pichhlí rát	Pichhlí rát ...	3 A. M.
Dhammi welá ...	None	The last hour of the night before dawn.
Namáz welá ...	Parbhát welá ...	Daybreak.
Deh ubhre	Vadde welá ...	Sunrise.
Chha welá	None	Two hours or an hour-and-a-half after sunrise.
Roti welá	Do.	Bread time, 9-10 A. M.
Dopahr	Do.	Midday.
Peshín	Do.	3 P. M.
Lureshín	Vaddí Peshín ...	4 P. M.
Nadveshín	None	5 P. M.
Dígar	Do	Half an hour before sunset.
Namáshán	Sandhián welá ...	Just after sunset.
Khuftán	Sotá welá ...	Bed-time, when all the stars have come out.
Sotá welá	Pahr rát ...	An hour after bed-time, 9-11 P. M.

Food.

The table below gives the food of an agriculturist for the different months:—

Months.	Food.
Chet	*Chapátís* of barley, peas, and wheat flour. Buttermilk with morning and milk with evening meal. Green gram pods and carrots are also eaten.
Baisákh	Wheat *chapátís*, and vegetables.
Jeth	Wheat *chapátís*, *pílú* berries, melons, vegetables, buttermilk and milk as before.
Hár, Sáwan, Badrú, Assú	Wheaten *chapátís*, melons in Hár, buttermilk and milk as before.
Katik, Maghar, Poh, Mágh, Phágan	Wheat, *jowar*, *bájrá*, and maize *chapátís*. Turnips cooked in milk. Buttermilk and milk as before.

Zamindars have two meals a day, the morning meal from 10 to 11 o'clock, the evening one from 6-30 to 8 at night. The evening meal is taken later in the cold weather than in the hot. The morning meal remains at much the same time all the year round. When the *pílú* berries are in, only half the ordinary quantity of grain is eaten. When turnips are ready, one-fourth of the usual amount of bread. Well-to-do zamindars live upon wheaten bread, rice and flesh.

CHAP. I, C.
Population.
Food.

The average annual consumption of food grains by a family of five persons, two of whom are children, was estimated in the investigations connected with the famine of 1879 at 30 maunds in the villages, and 33 maunds in the towns. The details for the villages are as shown in the margin. For a family in the town, add to the above $6\frac{1}{2}$ maunds of wheat and half a maund more of *dál* and miscellaneous grain, and cut out the *chína*. Elsewhere however the consumption of a non-agricultural family has always been estimated at less than that of an agricultural one. In the recent settlement inquiries were made on the point and the results arrived at may be summarised as follows :—

	Seers.
Wheat	480
Gram	200
Jowár	120
Chína	160
Barley	120
Dál of sorts and other grain	120
Total ...	1,200

	Adult.	Child under 15.
	Chitáks.	Chitáks.
Rural	13	10
Urban	12	8

For the family of five this would give an annual consumption in villages of 33 maunds 26 seers and in towns of 29 maunds 26 seers.

The food of the nomad population of the Bár in precolonisation days was different from that of the agricultural residents of villages near the rivers. It is estimated that a resident of the Bár consumed only one-third the quantity of food grain eaten by the ordinary cultivator. One is told that sometimes the grazier went for days without any food other than milk and substances made from milk. Milk is, it may be almost said, the staple food of the district. The grazier as often as not, instead of making bread for his evening meal, simply mixed his flour in the milk and warmed it over a fire. In the morning he had a draught of buttermilk, and later on a small *chapátí*, and another drink of buttermilk.

Dress.
Men's dress.

The poor zamindar's clothes are a white cloth tied round his loins, and reaching petticoat-like half way below the knee, called *majhla*; and another white cloth thrown over his shoulders, called *chaddar*. Another piece of thin cloth, *pag*, is twisted round his head, leaving the top bare, and, with a pair of shoes, completes his attire. In the cold weather he wears in addition a blanket, *kamal*. The better zamindars, zaildars, and such like, wear a *kurta* in addition to the *chaddar* and *majhla*. Some of the *lungís* worn in this district are of extremely pretty check patterns, the ground being generally white. White is the proper colour for the turban. In the Chiniot tahsíl the zamindars who are connected with the

CHAP. I, C.
Population.
Dress.
Men's dress.

Bár are fond of wearing a turban of dark cloth with a check pattern, or only stripes of red or yellow running through it. This is very short in length, and is twisted and worn in two or three folds round the head. It gives a marauding look to the wearer. Only a few men in the district affect a European style in their costume.

Women's dress.

The women of the poor zamindar class wear the *majhla*, always white in colour, tied in a slightly different way from the men. It is worn longer and tighter, especially about the hips. Trousers are tabooed. Certain classes of women in the towns wear them, but not a single zamindar woman. A bodice (*choli*) and a *chaddar* worn over the head are the other garments. The *choli* is usually brightly coloured. The *chaddar* is either white or of some dark sombre colour. Young unmarried women sometimes wear bright coloured *chaddars*, but this is seldom the case. As with the men so with the women, there is considerable variety in the quality of the clothes worn by individuals of different positions. Increased prosperity has led to increased expenditure.

Ornaments.

The wearing of ornaments is almost entirely confined to the women. A man is contented with his signet, *chháp*, and perhaps one other ring, *chhalla*, and an amulet, *bahatta*, also ornamental, tied just above the elbow. As for women's ornaments, their name is legion. Those worn by almost every zamindarni are *kangan*, a plain bracelet; *válián*, earrings; *chhalla*, a plain finger ring; *hassi*, a necklet; *bahatta*, an amulet, similar to those worn by men. Nose-rings are very seldom worn.

Dwellings.

It is only in the Chiniot tahsil, in the colony villages and in the better cultivated portions of the other tahsils that all the inhabitants of a village live at one hamlet or village. They prefer living at their separate wells. Down south there are many villages that have no village site whatever. Each proprietor lives at his well. The well of the lambardar, and perhaps one other, will have a small hamlet growing up round it, consisting of the huts of the proprietors and his tenants and those of a shop-keeper and a few *kamíns*. There are hardly any strong solidly-built villages such as are seen further east.

In the colony an area of one square has usually been set apart for the actual village site, and the whole population of each village usually lives within a single village site, though in some large peasant estates two sites have been allowed. The house sites within these village reserves have been allotted by the Colonisation Officer according to standard plans: and the grantees themselves apparently now prefer joint villages. The only objections are the difficulties of distance for labourers and for the carriage of manure, but these have been to some extent overcome by allowing steadings for cattle and men on the grants themselves. A detailed account of the development of the arrangements for colony

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village sites is given at page 37 of Chapter I, C. of the Chenab Colony Gazetteer.

Dwellings.

There are four kinds of houses in the district:—

(1). *Kothi* or *Kothri*, a square mud house, containing sometimes one and sometimes two rooms, sometimes with a front room *pirâh*, and sometimes without; the roof is also of mud, and flat.

(2). *Sáhl*, the commonest kind, consists of four mud walls, over which a roof of thatch is thrown, supported on an arrangement of beams and rafters that keeps the centre of the thatch highest, and allows the sides to bend down and overlap the side mud walls. The end walls are built up to meet the thatch. The thatch is made of *sar* grass strengthened by *kánd* bands, and is often in one piece. The thatch is called *chhappar*, and the beams which support it, *pat* and *lara*. A new *sáhl*, with the floor sanded and sprinkled with fresh water, is cool and comfortable.

(3). *Kurhá* is a cabin of thatch or screens. There are several modes of arranging them. One of the simplest is to take a piece of thatch and prop it up by three sticks, one in the centre and one in the middle of each end. The sides of the thatch fall down on either side to the ground. The one open end is blocked up by a screen, and the other serves as the doorway.

(4). *Pakhî* is simply a moveable roof of *tílí*. It is propped up by four or five poles, and under it the family lives. There are no walls to it of any description.

Nomad camps

Besides the villages proper, there are *jhoks*, *ráhnás*, and *bhainís*. *Jhok* is the name generally applied to the head-quarters of camel-owners, and *ráhná* to that of cattle graziers. A *ráhná* is the name applied to all the temporary abodes of large collections of graziers in the Bár. *Bhainí* is another name applied to the head-quarters of a herd.

Furniture.

An excellent account of the furniture of an ordinary peasant's house in the South-West Punjab is given at page 82 of the Multan Gazetteer which may be referred to in this connection.

Amusements.

The chief amusement among men is a game called *pir kaudí*, a form of prisoner's base, over which at fairs and festivals considerable excitement is aroused. A slow dance with clapping of hands round a tom-tom known as *jhummar* is very popular though to a European observer dull and monotonous. Cricket is popular among schoolboys, some of whom show considerable aptitude for the game. Sport, as the English understand it, is not indulged in to any great extent, though the feeling that it is disreputable is dying out. Most of the bigger men keep, shikárís, and the majority do their shooting by deputy. Hawking is popular, and in most parts of the district it is possible to get up tent-pegging of an evening.

CHAP. I. C.
Population.
Fairs.

A considerable number of fairs are held in this district during the year. A list of the more important is given below :—

	Place where fair is held.	Person in whose honour it is held.	Date.
1	Sháh Jiwana ...	Sháh Jíwana ...	27th Baisákh.
2	Pírkot Sadháná	Pír Abdul Kádir.	
3	Athára Hazári	Pír Tájuddín ...	3rd Friday in Chet.
4	Pír Abdul Rahmán	Pír Abdul Rahmán ...	3rd Thursday in Chet.
5	Kakki Káthia	Pír Kália.	
6	Bhamrála	Háji Kásim Báli	9th Zalháj.
7	Hassú Balel	Sháh Balel	27th Hár.
8	Mári	Sháh Sakhíra	10th Hár.
9	Rodu Sultán	Fakír Gul Muhammad	7th Kátik.
10	Jhang	Hír and Ránjha	1st Mágh.
11	Sádik Nihang	Sháh Sádik Nihang	23rd Maghar.
12	Massan	Jínda Kaliána	Dasehra.
13	Bulla Pátowáná	Mián Lál Kanju	12th Baisákh.

Names.

The names used by the Hindus in the district are not in any way distinctive of the district though such names as Chinioti Mal and Jhangí Rám may be purely local. The names of the Muhammadan peasants are, as is usual in the south-west of the Punjab, most frequently devoid of any reference to the Prophet: and the names of brothers frequently, as elsewhere, rhyme; examples are Aláwal, Shahábal, Sajáwal, Baháwal: Muhabbat, Nijábat, Salábat, Shahádat. Unfortunately such names are coming now to be looked down upon: a prominent Bharwáná Siál, for instance, lately gave his son the distinctly unlocal name of Shams-ul-haq. In the towns and among the tribes of religious type orthodox Muhammadan names are more common.

Titles.

All members of the Jahánkhanána Siáls are known as *Khán*, and the chief of the tribe is not displeased to be called *Nawáb*. The majority of the Siáls, when of any importance, are called *Mahr*: to this however the Janjiána Siáls are exceptions as they are known as *Mian*. The Baloches are spoken of as *Chaudhri* and the Bhattís as *Rai*; the Khokhars and some other tribes as *Malik*. Sayyids are known as *Sháh Sáhib* and other religious tribes as *Mian*. The Koreshís of Pír Abdurrahmán arrogate to the head of their shrine the title of *Makhdúm*, but the country side generally does not approve of this pretension to a title which is held in very great honour. Among Hindus Brahmins are always spoken of as *Pandit*: hereditary land-owning Hindus, and in especial the Gangáhar family of Jhang, as *Malik*. *Chaudhri* is often applied as a title to Hindus prominent in municipal work and one well known Chiniot family of Aroras is entitled to the style of *Mahta*.

The following is a list of the Darbárís of the district:—

Provincial—

(*i*). Mauladád Khán, Siál of Jhang.

(*ii*). Amír Ali Khán, Siál of Jhang.

CHAP. I, C.
Population.
Titles.

Divisional—

1. Gul Mahammad (*alias* Mehr Hosain), Sayyid Fakír of Uch.
2. Mahammad Ghaus, Sayyid of Rajoá.
3. Bahádur Sháh, Sayyid of Rajoá.
4. Makhdúm Karam Hosain, Khán Sáhib, Sayyid of Chak Naurang Sháh.
5. Núr Ahmad, Awán of Sultán Báhú.
6. Shekh Kabír, Koreshí of Havelí Bahádur Sháh.
7. Walidád Khán, Siál of Jhang.
8. Darwesh Mahammad, Chela of Wású Asthána.
9. Allayár Sháh, Sayyid of Kot Isá Sháh.
10. Bahádur, Bharwáná of Mukhiana.
11. Zulfikár Rajbáná of Garh Mahárájá.

CHAPTER II.—ECONOMIC.

Section A.—Agriculture, including irrigation.

CHAP. II, A. — Agriculture — General conditions.

Owing to the scantiness of the rainfall, cultivation in the Jhang district depends practically entirely either on inundation or percolation from the rivers (*sailáb*) or on artificial irrigation from wells (*cháhi, jhallárí, ábí*), or from a canal (*nahri*). The only system of lifting well-water known in the district is the Persian wheel. It must not however be supposed, because there is, so to speak, *no* cultivation that depends solely upon rain, that it is a matter of indifference whether the country gets rain or not. *Sailáb* lands of good quality, if well wetted during July and August, require wonderfully little rain, but *without* rain the crops are never good. To crops on light and sandy *sailáb* lands, no rain means destruction. The crop looks very well up to the latter half of February, and then the dryness of the Jhang climate soon makes itself felt. If the crop does not dry up, the ears will be small and stunted, and contain only a few shrivelled grains. It is not so much heavy rain as rain in season that is needed. The outturn of all crops on well and *sailáb* lands is best in years of moderate rainfall. This is true of *nahri* lands also, especially in years when owing to short supplies in the rivers the canals cannot carry sufficient water to ripen the *rabi* crop unaided. This is not the same as saying that the district does best in years of moderate rainfall. For the public welfare Jhang could not have too much rain. Heavy rain means heavy grass crops, and it is far more important in a district where almost every one, high and low, owns cattle, that there should be good grazing, than that the crop outturn should be heavy. In the Thal the case is much the same. From a grazing point of view the Thal cannot have too much rain, but the Thal well-owners will tell you that too much rain is very injurious to their wells, and diminishes the crop yield materially. To sum up, for a good crop and a heavy outturn an average rainfall judiciously arranged is best; but for the general well-being the more rain the better, the months during which the *kharíf* and *rabi* crops ripen and are harvested being excepted.

Soil.

The culturable soil varies in accordance with the proportions in which sand and clay are found in its composition from *rohi*, which is a stiff clay, through *maira*, an admixture of sand and clay, giving a strong but fertile and easily worked surface, to *retli* in which sand predominates, but not to such an extent as to make the soil unculturable. The presence of alkaline salts (*kallar*) usually in *maira* soil produces *kallaráthi* soil. *Rohi* and *retli* lands are seldom tainted with *kallar*. *Rappar* is land which consists of a surface of good soil with pure river sand underneath and is formed by the deposit of silt on sand during floods. *Barri* describes

CHAP. II, A. Agriculture Soil.

the bare tracts of culturable but uncultivated lands which, when ploughed, usually come into the *rohi* class. There is no doubt that *rohi* is the most fertile of these soils, but it is unpopular with the Jhang farmer owing to the labour required on tilling it. The looser textured *maira*, though less fertile, is far more popular.

For the purposes of the revenue records, however, this classification of soils has, except in the colony, been abandoned. So much more depends on the source from which the moisture necessary to ripen the crops is obtained than on the inherent differences in the culturable soil itself, that soil classification for assessment purposes has always been according to these various sources. The terms used are:—

Name.	*Source of moisture.*	*Name.*	*Source of moisture.*
Cháhi.	Well only.	Abí.	Lift from tank or river.
Cháhi sailáb.	Well and river flood.		
Cháhi nahri.	Well and canal.	Sailáb.	River flood.
Nahri.	Canal only.	Barání.	Rainfall.

Agricultural calendar.

The agricultural operations of each month in the year are as follows:—

Chet:—(15th March—14th April).

Cotton, sugar-cane, *chína*, vegetables, *chari* and *moth* are sown. The first hoeing is given to sugar-cane. Last pressings of old sugar-cane take place. Towards the end of the month gram and *massar* harvesting commences.

Baisákh:—(15th April—14th May).

Late cotton and sugar-cane are sown, also *charí*, *moth* and melons among the cotton and cane as a catch crop. Harvesting of *rabi* crops is in full swing: at the end of the month threshing commences.

Jeth:—(15th May—14th June).

Occasionally a little late cotton sown. Generally all energies are devoted to the carrying and threshing of the *rabi* harvest.

Hár:—(15th June—14th July).

This is the first month of the rains, in which all *kharíf* crops are sown, *charí*, maize, *moth*, *másh*, *mung*, *bájra*, etc. Sugar-cane and cotton are hoed. Manure is spread on the fields to be ploughed up for next *rabi* and ploughings begin.

Sáwan:—(15th July—14th August).

Sowings for the *kharíf* should be completed by 15th Sáwan, after which they are late and risky: but generally the whole month is devoted to *kharíf* sowings. Ploughings for the *rabi* continue.

Bhádon:—(15th August—14th September).

Ploughings for the *rabi* continue: towards the end of the month *toria*, *sarson* and a little early gram are sown.

CHAP. II, A. Agriculture. Agricultural calendar.

Assu:—(15th September—14th October).

Early wheat, barley, *toria*, *senji* and vegetables are sown. Early maize is cut and early cotton picked.

Kátik:—(15th October—14th November).

Rabi sowings continue. *Kharíf* crops are harvested. Pressings of sugar-cane begin.

Maghar:—(15th November—14th December).

Late wheat is sown: cotton picking and cane pressing are carried on. Early *toria* and late maize are harvested.

Poh:—(15th December—14th January).

Late cotton pickings take place: sugarcane pressings continue. *Toria* is harvested.

Mágh:—(15th January—14th February).

The last *toria* is cut and cane pressings concluded. Vegetables are sown and trees planted.

Phaggan.—(15th February—14th March).

Melons and vegetables are planted: ploughings for cotton and cane begin.

Cultivation. Cultivation on the various classes of soil differs in the crops grown; extent of manuring; number of ploughings; extent of double-cropping and amount of watering. Generally speaking most care is bestowed on well lands, less on canal-irrigated lands and little on *sailáb*. The *baráni* area is so rare and the cropping so risky that, except in a small area in the north of Chiniot tahsil, no care is bestowed upon it at all.

Well cultivation. The area immediately round the well will be under crop every year, and a small portion will be double-cropped. The area under *chína*, turnips, and tobacco will be or ought to be always manured, and a large portion of the cotton area also. The unmanured portion of the well estate is renovated by fallows. The more culturable land there is round the well, the longer the fallow and the less frequent the crop. It is quite impossible to state that the farming is by courses, for no regular system of rotation is followed. Generally speaking, it is perhaps not unsafe to say that in the year the land nearest the well is manured and double-cropped, the land beyond sometimes manured and cropped once, and the lands outside bear wheat two years running, and get a fallow every third year, and sometimes lie fallow two years. Ordinary instances of double-cropping are as follows:—*Jowár* followed by wheat or barley; tobacco by *jowár* or turnips; wheat cut green by *jowár* or *chína*; cotton by *methra*; turnips by cotton; rice by wheat.

Canal cultivation. In proprietary villages the canal-irrigated cultivation on fields which were formerly irrigated from a well approximates closely to the well-irrigated cultivation which it displaced.

CHAP. II, A. Agriculture. Canal cultivation.

The cultivator's homestead is at the old well and the manure which he has is given to the home fields. Less fodder perhaps is grown and more cotton and wheat, but otherwise the old associations are still strong and former practice is little interfered with. In the areas formerly waste which have only come under cultivation since the introduction of canal irrigation the care bestowed is much less. Double-cropping is probably very infrequent as the supply of canal water is limited and the area at command considerable. For this reason, however, the poorer land has not been broken up as it is more profitable to cultivate the better land continuously and without fallowing than to attempt to cultivate the inferior soil. These outlying fields are seldom manured and are annually put under wheat, *jowár* or cotton.

In colony villages with the more liberal water supply every colonist aims at cent. per cent. cultivation of the holding. Double-cropping, however, is rare as even in the colony the water supply is insufficient. The *ábádkár* in the Jhang colony villages is a poor cultivator compared with the Manjha colonist of the Lyallpur villages, but he has proved a quick learner, and has already adopted a good deal of the careful methods followed by his neighbours. He has, however, as a rule a far larger number of cattle than the immigrant colonist and in these villages the area under fodder crops is still larger than in the adjoining district.

More detailed notice of colony cultivation will be found at page 65 of the Chenab Colony Gazetteer.

Sailáb cultivation.

The quality of the *sailáb* or alluvial lands, naturally moistened by the three rivers, is of considerable variation. *Sailáb* lands are cultivated in much the same way all over the district. Wheat is the favourite crop. In Chiniot hardly anything beyond a little Indian corn is grown for the autumn harvest. In Jhang some little *jowár*, *másh-mung* and *til* is grown. In Shorkot the area under *kharíf* crops is larger. There is absolutely no rotation of crops whatever on *sailáb* lands. Year after year the land bears its single crop—the richer soils wheat, the lighter a *kharíf* crop. No fallows are willingly allowed, but *sailáb* lands often lie fallow through failure of the floods. Sometimes when the wheat-producing virtue of the soil has become somewhat exhausted, or the land has become full of weeds, a couple of gram crops are substituted. It is said that change cleans the land. *Másh-mung* and *til* are never grown on well lands, nor are gram, *massar*, and peas. The mode of cultivating *sailáb* lands is described in the succeeding paragraphs which treat of each crop. *Sailáb* land is rarely manured, only turnips receiving a small allowance. It is supposed to burn the plants. The best *sailáb* lands are either those which have lately received a deposit of silt, or those in islands, *belas*, in the river, that are not inundated but obtain abundant moisture from percolation. Flooding, unless there is a deposit of silt, is apt,

if of long duration or too often, to injure and weaken the land. It also hinders ploughing. With percolation ploughing is never stopped for a day, and the *talla* grass is destroyed before it gets rank. With percolation the *kharíf* crop is assured, but with floods or a deposit of silt it is dangerous to sow *kharíf* crops, and the land is usually kept for the spring harvest. Too much water is very nearly as much hated by the agriculturists as too little. It is not pleasant to find your house tumbling about your head, your land under water for a week, your grain stores damped and ruined, and hardly a dry placs for the soles of your feet. Then this is generally followed by fever among human beings, and murrain among cattle. There is some small amount of double-cropping on *sailáb* lands—sometimes, especially after a year in which the floods have failed extending to as much as a quarter of their area. *Másh-mung* especially, and sometimes *jowár*, are often followed by wheat or *massar*. *Rawán* and melons are at times sown after all the spring crops.

CHAP II.A. Agriculture

Sailáb cultivation.

Baraní cultivation in this district might with greater propriety be called surface drainage cultivation. There is little or no rain cultivation that is not situate in a depression. *Bájra*, wheat, gram, *moth* and *til* are the principal crops. No rotation of crops is practised. The slight rainfall renders at intervals a fallow course compulsory. Ploughings are liberally given, but no manure.

Baráni cultivation.

The Jhang district is peculiarly rich in cattle, and the home production of manure on each well is considerable. The abundance of wood has made resort to dung cakes for fuel unnecessary and such fuel is not used in the district. The right to take village refuse is a fruitful cause of litigation. To many wells flocks of sheep and goats are attached. These are rarely penned and fed on the land intended for cultivation, though instances are not absolutely wanting. They graze on the waste during the day, and are driven into a sheep-fold at night. Here their droppings accumulate. The manure is dug up twice a year and applied to the land. Old manure is the best, and ought to be powdery. New manure is said to be too strong and to burn. In the neighbourhood of the towns, their refuse and filth find a ready market. Sheep droppings are also brought in from the Bár on camels. The only expense is the cost of carriage. In the case of wells cultivated with any care, one-fifth of the area under crop in the year will have been manured. Land intended for tobacco, vegetables, and sugar-cane is most heavily manured. *Chína* and turnips get a fair, and cotton and wheat a small allowance. The average weight of manure given to the acre per annum is an unknown quantity, lying between 800 maunds and 50 maunds. In the Kachhi, soil dug out of old mounds is used as a top dressing. The earth that has collected in heaps round bushes is similarly used. Earth is not used anywhere else. The Kachhi is poorer in cattle than any other portion of the district.

Manure.

CHAP. II.A.
Agriculture
Diseases of crops.

Telá attacks sugar-cane, cotton, *toria*, *sarson*, *sénji*, *charí*, etc. The diseases so designated appear in two or three forms :—

(*a*). As a form of smut it settles on sugar-cane soon after the plant has appeared above ground. The canes, though retaining their external appearance when they reach maturity, are destitute of all juice and fit only for fuel.

(*b*). The plant attacked dries up and a viscous fluid, the deposit of a small fly, is found thereon.

(*c*). As a green fly it settles on the flowers of the plant ; the pods form but are found to contain no grain. *Telá* is generally considered to attack crops sown late which have suffered from a deficiency of irrigation. Its appearance is also sometimes attributed to cloudy weather.

Various kinds of worms (*kíra*) do damage. The *gruhán* (cane-borer) is peculiarly fatal to sugar-cane and maize, eating up the buds as the plant sprouts above ground. Small caterpillars (*súndi*) devour gram pods and penetrate cotton bolls rendering the latter one-eyed (*kání*), *i.e.*, devoid of staple on one side. White-ants (*seunk* or *síwi*) attack young cane and wheat if water is not given in due season, devouring the plants from the root upwards. Irrigation is a certain remedy.

Rust appears in wheat as the result of a succession of cloudy days in February and March. The crop is restored by rain followed by bright sunshine. *Jowár* and wheat suffer from smut (*káni* or *kangiári*) which corrodes the grain into a black dry powder. Frost affects sugar-cane by drying up the juice, cotton and *toriá* by shrivelling up their pods.

A dry south wind (*bulla*) in March, when the ears form, shrivels the grain in wheat, while dust storms in April and September frequently do serious damage. Hail is not common : but lightning in March affects gram injuriously.

Of animals, rats (*toka*) do a great deal of harm to cotton in a rainless year by gnawing the seeds out of the pods, and to maize by attacking the cobs. Hares eat young wheat and sugar-cane; ravine deer (*chinkára*) young wheat ; jackals maize, and squirrels (which are also immigrants) sometimes gnaw sugar-cane. Pig and wolves are unknown. Among birds, sparrows and starlings (*títar*) prove mischievous and their depredations are often advanced as a strong reason against arboriculture. Ravens and cranes (*kúnj*) root up the young wheat, but the damage done by them is local and inextensive. To keep off birds scarecrows are sometimes constructed in the fields. Tall grain crops like *jowár*, *bájra* and maize have to be watched from lofty platforms (*mannha*) constructed of *sarkána* grass interwoven with branches. The watchers are generally boys who scare the flocks of birds by uttering intermittent howls and slinging pellets (*galola* or *galela*) from a sling (*gopia* or *khabaní*).

CHAP. II, A. — Agriculture. Fencing.

It is not usual to fence a field in any way, but in some parts a rough fence of dry *kíkar* or *karíl* branches (*lorha*) is put round the field or round that part of it which most needs fencing, or sometimes merely across the paths leading through the field. In lands round the towns or big villages it is not uncommon to have fields walled in; and rough fences often protect those parts of fields which adjoin some frequented road.

Reaping.

Cotton and pepper are picked by hand, but all other crops are reaped with the *dátri* or small sickle. The work of reaping is done in a squatting position, and the crops are cut near the roots; in the case of *bájra*, however, the heads alone are cut off because the stalks are not stored for fodder. The tenant does a certain amount of the reaping, but for several crops, especially those of which a large area has to be cut within a short period of time, outside reapers (*laihárs*) are employed, and these men get three sheaves in every hundred. The ordinary *laihár* cuts about two *kanáls* of wheat in the day, but sometimes men are found who can get through much more than this. The cotton is picked by women who proceed to the work in large bands, and who receive about one-eighth of the produce as their hire: the cotton is not cleared from the husk of the pods as it is picked, but the pods are taken to a corner of the field and the cotton picked out of them there.

Threshing.

Corn, when reaped, is gathered into stacks, which are afterwards taken to a hard, clean piece of ground, where the threshing takes place. There are two kinds of threshing, known as *munniwála gáh* and *pharsawála gáh*. If the amount to be threshed is not very large, a stake is fixed in the middle, the crop is laid in a circle round it, and one or more yoke of cattle, having been tied by a rope to the stake, are driven round and round over the crop. When, however, wheat is being threshed in large quantities, a heavy mass of wood and straw is yoked behind each pair of cattle, and these are driven round and round, commencing from the outside of the circle and working gradually inwards. The cattle are driven by a *gahera*, who is often a hired man, employed for this purpose only. Almost all kinds of crops (including rice, *jowár*, peas, etc.) are threshed by cattle; but when the amount is small, it is often beaten out by hand with sticks. *Til* is held upside down and shaken by hand; and *chína* is often threshed by being beaten by hand against the sides of a hole in the ground.

Winnowing.

When the grain has been separated and the straw broken, the stuff is tossed into the air with a pitchfork, and then further cleaning is done by shaking the grain and chaff still left in a winnowing basket (*chajj*), held up aloft in a man's hand, above his head to catch the breeze. The more breeze there is, the quicker the work is finished. The winnower is almost always a Chúhra or man of low caste; but the villagers sometimes do the work themselves.

Storing.

The grain, when ready, is stored in stacks called *palla*, which are circular erections with sides made of *munj* grass or

CHAP. II, A. — Agriculture.

other suitable material; the grain, after being put in these, is plastered at the top, and the whole is generally raised from the ground on bricks in order to allow air to circulate and keep off weevils. Grain required for household use is stored in plastered bins known as *kalhota*.

Population dependent upon agriculture.

(c) The total population engaged in and wholly dependent upon agriculture is given in table 17 under "landholders and tenants" and "agricultural labourers," as 237,855 or 48 per cent. of the total population. Agricultural labourers number 4,477 and their dependents an additional 5,183 only.

Agricultural labourers and *lichháín* tenants.

Home farm cultivation is termed *hathrádh*, and a farm labourer *hathrádhí*, *ráhak* or *káma*. The *lichháín* tenant is not a farm labourer. A *lichháín* tenant is provided with a pair of bullocks by the proprietor, and takes half of the tenant's share of the produce allotted to his yoke, the other half being taken by the proprietor of the bullocks. Sometimes the *lichháín* finds half the seed, but more generally he gives nothing but his labour. A farm labourer is kept in clothes and shoes and tobacco. He gets a blanket in the cold weather. His ordinary clothes allowance is 1 loin cloth (*majhla*), 1 *chaddar* (*utla*), and 1 turban (*pag*). As to food, if the man is a bachelor, he gets his two meals a day, if married, he is allowed 4 *páis* of wheat or 5 *páis* of mixed grain,—*chína*, barley, gram, and wheat per month. A farm labourer is also paid never less than 8 annas cash a month, often 12 annas or even more. He gets as much tobacco as he likes. The proprietor's barber trims his hair, and his clothes are washed by the proprietor's *dhobi*. It is unusual to employ hired field-labourers, and they are very few in number, not more than one per cent. of the population. They are generally non-Jats who practise no craft, but get their living entirely in this way. As there is usually a considerable demand for labour, there is no fear of their starving if they will work; and so long as they are in employ they are well-off. But the nature of their wages prevents their saving anything. They live better, that is, they have better food, than the poorer agriculturists who cultivate their own land, or the tenants-at-will paying *batái*. They are generally unmarried, and without encumbrances.

Principal crops—
(i) Kharíf.

Out of a total area sown in 1906-07 of 681,093 acres 165,539 were under *kharíf* and 515,554 under *rabi* crops. The principal *kharif* crops are—

Crop.	Cropped area, *Kharíf* 1906.	Percentage of area cropped in year	Percentage of area cropped in harvest.
Cotton	33,723	5	20
Jowár	68,223	10	41
Bájra	11,013	2	7
Mung-Másh	6,059	1	4
Maize	10,819	2	6

Cotton is the most valuable of the *kharíf* crops in this district. It grows best in the Uttár on a strong loam. Cotton on *sailáb* lands does not do well. One reason is that the mode of cultivation is more slovenly. Even on good wells in *sailáb* lands the crop is always lighter than in the uplands. On *nahri* land cotton is not as successful as it might be : the cultivation is often slovenly and water frequently not available at the right moment. Land intended for cotton ought to be ploughed up once beforehand after the cold weather rain. It is then manured. All cotton land ought to be manured, but a good deal never is. The manure is spread, and the first watering is given. If the zamíndár is lazy, he sows the cotton seed smeared in cowdung broadcast. The land is then ploughed twice and rolled. If the zamíndár is industrious, he will plough the land twice or perhaps three times before sowing the seed broadcast. The *sohága* is then put over the land twice to cover in the seed. Sowings are made from the end of Chet to the middle of Jeth (April and May). About 6 sers of seed are used per acre. Early-sown cotton is ready to pick in Bhadrú. All Bahdrú pickings belong to the tenant. The proprietor does not share in the pickings before the 1st Assú, and he takes nothing after the *Lohí* festival, the 1st Mágh. There is not much left after the 15th January, but what there is the tenant takes. Cotton is hardly ever grown alone. Melons, *jowár*, *mandúa*, *kangni*, *sawák*, are almost invariably found in the cotton fields. Melons are sown with the cotton. The other crops are sown later on, and are used principally for fodder. In this district the cotton is not usually ploughed after the bushes have reached some height. The fields are hoed and weeded, and the *jowár* or other seed is then scattered broadcast, in between the cotton bushes. A watering is at once given, and the seed usually germinates. During the hot months well cotton is watered every sixth day, but *nahri* cotton only gets a heavy watering in fifteen days. In the early stages cotton is liable to be injured by drought and hot winds. Too much rain is also injurious to the plant and early frosts do more damage than anything else. The red and yellow flowered varieties of *desi* cotton are practically the only varieties met with: the outturn is estimated to average $4\frac{1}{2}$ maunds per acre on *nahri*, from 4 to 5 on *cháhi* and about 3 on *sailáb* land. CHAP. II.A. Agriculture. Cotton.

Jowár is grown largely on all classes of land except the *baráni* lands of the Chiniot tahsil where its place is taken by *bájra*. It is not grown to any large extent in the northern riverain villages of the tahsil, where maize takes its place. A recent accretion of good soil, land well manured, and soil that is clayey and has lain fallow for some years, are the three best soils for *jowár*. On the river lands the best soil for *jowár* is a light sandy loam of recent formation, well moistened by percolation. There is not very much preparation in the way of ploughing. Twice is considered ample. The seed is then sown broadcast and ploughed in. The ground is *Jowár*.

CHAP. II.A. Agriculture. Jowár.

not rolled unless it is cloddy. On *sailáb*, if the soil is not very moist, the seed is sown with a drill, in order to get it as deep down into the soil as possible. Sowings commence at the beginning of Sáwan, and go on to the beginning of Bhadrú. The earlier the *jowár* is sown the better. It ripens before the frost, and the stalks are sweetest. *Jowár* is only sown late for fear of floods. The seed is always steeped in water the night before it is sown. *Jowár* is watered about every eight days, but it is hardly safe to lay down any rule other than that it is watered whenever it begins to dry up. The amount of seed sown is about 16 sers an acre. There are two main kinds of *jowár*; of one kind the ear is compact and the grains close together, of the other the ear is made up of a number of small branched stems, each carrying grain. The first is called *gumma*, the second *tilyar*. Well *jowár* is often manured. The plant is rather delicate. Besides the maladies to which it is subject before it comes to ear, early frost and late rain greatly diminish the yield and render the stalks tasteless and dry. It is also liable to *toka* and *telí*.

Jowár is frequently sown as a purely fodder crop in which case it is known as *charí*: less care is taken in preparing land for *charí* and more seed is sown. As a fodder crop *jowár* is not allowed to ripen and the zamindar has frequently to indent on fields, which were sown for grain, for fodder for his cattle. The average yield on *cháhi* and *nahri* land is about seven maunds per acre and about six maunds on *sailáb*.

Bájra.

Bájra is pre-eminently a *baráni* crop in this district, and is little grown on well or canal land: it is a hardier crop than *jowár*, but its stalks are not good fodder. Bread made from *bájra* is more nutritive than that made from *jowár*, but far more heating. After rain two or three ploughings are given and the seed sown broadcast and ploughed in. It is sown from 15th Hár to 15th Sáwan and reaped in Kátik. The outturn is about the same as that of *jowár*, slightly heavier indeed: and less seed goes to the acre: six sers being a normal amount.

Másh, Mung and Moth.

Másh and *mung*, though different pulses, are frequently grown together chiefly on *sailáb* soil. The crop is most grown in the Shorkot riverain and grows well in loams and light soils: clays do not suit. *Moth* is a less common pulse in the Hithár. It is a very hardy plant and is sown, as indeed is *mung* in the Uttár, in depressions in which surface drainage collects. Two ploughings are given and the seed sown broadcast and ploughed in: about 16 sers of seed is sown to the acre. *Mung* is the smaller grain and rather less seed is sown. These pulses are sown at the end of Sáwan and the beginning of Bhadrú and ripen at the end of Maghar. In the Uttár the crop is rather earlier as the cultivator has not the fear of floods before his eyes. The *bhusa* of these pulses, *missa bhusa*, is first class fodder for horses: it is either

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phaliát, the broken shreds of the pods and stalks, or *patri*, the leaves. Four and a half maunds of grain to the acre is the estimated average outturn of these pulses.

Til.

Til is grown in small quantities on *sailáb* land and on *baráni* lands in the upland: chiefly in the south of the district. It is not grown with any care and is often found on *rappar* lands where the layer of soil over the sand is so thin that no other crop will grow. It requires much moisture and, as grown in Jhang, is very liable to failure. The average outturn is about $2\frac{3}{4}$ maunds to the acre.

Maize.

Maize (*makki*) is grown almost solely in the Chiniot tahsil. It is grown both on *sailáb* and well lands, not in the Uttár. The southern boundaries of maize cultivation are Thatti Bálá Rája on the right, and Táhli Mangíni on the left bank of the Chenab. The best maize is grown in the Gilotar villages, between the Halkíwáh *nálá* and the river, and the villages of Salára, Kázián and Chiniot. It is not grown to any considerable extent on *sailáb* lands. It requires a more careful cultivation. The land is ploughed up four times. The seed is sown broadcast, and is ploughed in by one or two subsequent ploughings. The amount of seed is seven sers, and over, an acre. On wells, if there has been no rain, the land is watered and ploughed up twice or oftener. Then manure is put on at the rate of 320 maunds an acre. Two more ploughings are given to mix the manure well into the soil. Then seed at the rate of 12 sers to the acre is sown broadcast. It is sown thick on wells and is thinned out, the thinnings being used as fodder. The seed is ploughed in, the land rolled, and the well beds and channels made. The crop ripens in $2\frac{1}{2}$ months. It ought to be watered every sixth day if there is no rain, and every eighth day if there is. Maize sowings are made from Hár to Bhadrú. The sowings in the first ten days of Hár give the best crops. The preparation is the same, whenever the sowings are made. Maize takes very little out of the land, and is almost always followed by a *rabi* crop, either turnips or wheat. Maize is apparently free from the attacks of the insect world.

Tobacco.

Tobacco is, if properly cultivated, the most paying of all crops. As compared with sugar-cane it sells for very nearly the same price per *kanál*, while it only occupies the soil for three months. It does not require any more manure or more frequent waterings. It does not exhaust the soil to the same extent. To ensure a good crop of an acrid and pungent leaf the soil must be heavily manured, but another crop can always be grown after, either *jowár* or turnips, or even both. In preparing soil for tobacco, four ploughings ought to be given, accompanied by four rollings, if required to break the clods. The manure is then spread. Sheep and goats' droppings are best for tobacco. City refuse costs Rs. 3 a hundred *boráhs*, containing 50 maunds. On the wells

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near Jhang, where tobacco is an important crop, 100 *boráhs* of manure are given to the *kanál*, about 400 maunds an acre. The manure is spread and well mixed into the soil with two or three ploughings. The land is next rolled until all clods are broken. The water channels and beds are made and the transplants are put in, and a watering is at once given. A *marla* of seedlings is sufficient to plant out a *kanál*. The soil of the seedling bed is first carefully prepared and well worked. The seeds are sown broadcast, and are covered with an inch thickness of fine manure, and watered. The seedling bed is covered with grass during the frosty months. Transplanting commences in the middle of Phágan. The waterings are given at first every three or four days, and they gradually diminish to once a week. The first weeding and hoeing is given about 25 days after the transplanting, as soon as the plants have taken good root. Two or three hoeings are given afterwards. Three or four top dressings are given. The roots are seldom manured. The breaking off of the young shoots from the stem (*Kállí bhanna*) involves much labour. The flower is also pulled off. The shoots are plucked off every fourth day for a month. If this is well done, the tobacco leaves broaden, and the flavour becomes more acrid. Tobacco is cut a little, about half a *kanál*, at a time. It is spread on the ground for three days. The leaves are not then stripped off, but the plants are heaped on the floor of a dark room and covered with blankets or *razáis*, and remain thus for a week. At the end of the week the leaves are stripped off the stalks, and twisted into ropes and carried off by the purchaser. A good deal of adulteration goes on. *Sajjí* or lime or saltpetre water is sprinkled on the leaf to make it bitter. Old bulrush mats are burnt, and the ashes mixed with cut tobacco. Sand is mixed with the tobacco twists to make it weigh heavy. The tobacco plant suffers most from the attacks of the *múlá* and *telá* insects.

Sugar-cane.

Sugar-cane is grown in the Gilotar and adjoining villages of the Kálowál *iláka* in the Chiniot tahsil. In Chiniot itself and Maghiána it is grown to some extent, and sold in the *bázárs* but is not made into *gur*. The crop involves an amount of labour that does not recommend it to the Jhang peasant.

Rice.

Very little rice is grown in this district. A little is grown in new silt along the Jhelam, and there is some rice cultivation on the Hithár wells of Maghiána and Jhang. The rice of the Jhelam *sailáb* is a coarse variety, and not much care is taken in its cultivation. The silt is not ploughed up. The seed is scattered broadcast over the surface and left to take its chance. If the silt is thick, the crop is generally a good one; but if sand is near the surface, the rice dries up when the river goes down. The sowings commence in Sáwan-Bhadrú. This mode of rice cultivation is called *pokh*. Another method is to transplant seedlings into the mud banks. No ploughings are given; the seedlings are

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simply stuck into the mud. The seedlings are grown on a well. This mode is called *roth*.

Kangni, Sawák, Mandúa, Kúria.

Kangni, sawák, mandúa and *kúria* are crops that are grown more or less in various parts of the district, but the total area under them is insignificant. Patches are grown on wells for fodder by zamíndárs who keep horses, but the grain is seldom threshed. They are grown on well lands as a *kharíf* crop, and require constant irrigation.

Melons.

Melons are largely grown all over the district, but the chief cultivation is on wells in the neighbourhood of large villages and towns. The melons of Jhang and Chiniot are exceptionally good. The land is first irrigated liberally, not over-manured, then ploughed and rolled. The seed is sown broadcast: it is sometimes steeped in water and sometimes not. Young melon plants are benefited by rain, but it is injurious later on. The crop is generally sold to Kirárs on the ground. They do all the weeding and watching, the proprietor or cultivator being only responsible for watering the crop. The waterings are more frequent when the plants begin to fruit. Melons do well in a light loam. Round Jhang they are grown in a soil that appears to be slightly removed from sand. Excellent melons, too, are grown on the sandhills of the Thal.

Ussú.

Ussú (*táramírá*) is hardly grown at all in this district. In very favourable rains it is sown on the *Kachhi* wells as a *baráni* crop, and is afterwards watered once or twice. The preparation is of the roughest description. One ploughing or two are given. The seed is sown broadcast and ploughed in. The crop is used for fodder. Sowings take place in Assú and Bhadrú. The crops ripen in Chet. *Ussú* is a hardy plant, but suffers a little from worms and caterpillars.

(*ii*) *Rabi.*

The principal *rabi* crops are—

Crop.	Cropped area *Rabi* 1907.	Percentage of area cropped in year harvest.	
Wheat	327,895	53	64
Barley	13,043	2	3
Gram	36,812	6	7
Toria	17,646	3	4

Wheat, it will be seen, occupies far the largest area of any crop grown in the district. It is equally predominant on all classes of soil. On *nahri* and *cháhi* lands the area is limited to the amount which the cultivator can prepare for sowing and sow in the somewhat limited time at his disposal. The fear of being unable to bring the whole crop to maturity also is present, but the supply

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Rabi.

of canal and well water at sowing time does not always permit of as much land being put under wheat as the subsequent supply would, especially in years of good rainfall, mature and any excess area can be cut for fodder before it ripens. Indeed on wells the needs of the well cattle compel the cultivator to sacrifice a considerable portion of his wheat crop. Whatever the class of soil the more ploughings it gets the better the crop, and the careful husbandman will begin his preparations as early as June or July. Sowings begin about the 15th October, and go on to the end of December, but by the 15th the really good time has gone by. The amount of seed required increases as the season passes. In the later weeks a large proportion fails to germinate. About 40 sers to the acre is about the average amount of seed required. On canal, well and *baráni* land, it is generally sown broadcast (*chhattá*) and on *sailáb* where the moisture is deep by drill (*náli*). On *sailáb* lands sowings are often delayed by late floods in the rivers. Maize, which is taken off the soil early, is the principal crop after which wheat can be sown in the same year, but even so the wheat is late. The number of waterings required after the crop is sown on irrigated land varies greatly : and good rainfall reduces the number, as one good fall serves the turn of two waterings. On canal lands the amount of water required after the land has been under crop for some years is much less than in the early days as the soil becomes cool and four or five waterings are sufficient. On Hithár well lands on an average the wheat is watered three or four times after being sown and on Uttár wells eight or nine times.

In its infancy the wheat plant suffers from *múla*—an insect that attacks the root—frost, and cloudy weather. Frost does not hurt early-sown wheat, provided it is followed by rain in the first 15 days of January. It rather strengthens the plant, but early frosts not followed by rain play havoc with late-sown young wheat. The lighter and more sandy the soil the worse for the wheat; later on, various blights, rust and smut attack the plant. Rust is the most dangerous disease. As a rule, rust does not render the ears absolutely empty, but it shrivels up the grain to half its natural size and weight. The wheat harvest varies according to the nature of the weather. In ordinary years it begins soon after the 15th April.

The usual kind of wheat grown in the district is a hard red variety of somewhat inferior sample, but in the south a distinctly better class of white wheat is more commonly seen. Little attempt at seed selection appears to be made, and the cultivator is content to sow what his fathers did before him; as, however, it is usual to keep grain for seed from one harvest to the next, the wheat of each holding is generally uniform in kind, though where the cultivator has to go to the shopkeeper for his seed, the result is often a very irregular crop. On wells the wheat cultivation is very careful: as a rule, the fields nearest to the well are sown first and being

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heavily manured give a splendid crop in no way inferior to the best canal wheat. But away from the well the fields are sown later and receive less manure and water. They, therefore, require more seed and give a smaller outturn. The difference between the best and worst wheat on the same well is often very striking. Although, therefore, the best well wheat is quite up to the standard of canal wheat, the general average is considerably lower. The outturns estimated at the recent settlement were for *nahri* wheat 12 maunds per acre, for *cháhi* 9 or 10 maunds, and for *sailáb* from 6½ to 8 maunds. There is, however, little doubt that even as averages these outturns are low.

Barley.

Barley ripens earlier than wheat, gives a heavier yield, requires fewer waterings, and will do well in a lighter soil. Very little comparatively is grown in this district. Any zamíndár who keeps horses will have a few acres under barley to provide them with grain. With these exceptions, not above half an acre is, as a rule, grown on a well. As soon as the barley ears begin to turn colour, the tenant commences to pluck them. They are scorched and eaten. On *sailáb* land barley is only grown where the soil is too light for a good wheat crop. As a fodder crop it is grown with turnips and also with gram. In addition to the usual kind of barley a red description is grown, the beard of which is almost black in colour.

Gram.

Gram is, after wheat, the favourite *rabi* crop in the Hithár, but, it may almost be said, is never irrigated. Almost all the area under gram is *sailáb*. In the uplands, also, some little gram is grown in hollows where surface drainage collects. Gram grows best in a stiffish Uttár soil that in years of high floods gets flood water from the river. In the Hithár gram is sown in every description of soil, from stiff clay to sandy loam. A clayey soil suits it best, but with decent cold weather rain it does well in light loam. More gram is grown in the Shorkot tahsil than elsewhere. There the floods extend far inland, and the lands scantily inundated by the outer edge of the floods are put under gram. Two ploughings are considered sufficient, and more are very seldom given. Seed is sown with a drill, and the amount averages 1½ *topás* per *kanál*, about 45 lbs. an acre. Very often gram only gets one ploughing, and more disgraceful farming can hardly be conceived. The seed is sown broadcast on the ground, and the plough is run through once only, and then the zamíndár complains that there is no yield. Gram is almost always grazed down once by cattle. In Kátik the calves are turned on to the gram fields when the plants are only two or three inches high. Later on in Poh, cows and horses are allowed to graze. Zamíndárs say that if the plant gets rain afterwards, it is not injured but is strengthened, and tillers better. The cattle, too, are greatly benefited by a little green food at this season of the year. The custom of grazing cattle on the green crops so prevalent in this district is probably due to the very

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great extent to which the agricultural population depend upon cattle for their sustenance. Gram is neither watered, weeded, nor manured. It is a very healthy strong plant if it is honestly cultivated. Once it has fairly shot up, it requires very little rain. Late rain, thunderstorms, and high winds are injurious. A good downfall at Christmas and one shower about the end of January only are needed to ensure a first class gram crop. If there is rain in Chet (March-April), the pod and grains are generally attacked by caterpillars. The outturn of gram varies greatly. The average may be struck at about six maunds per acre.

Turnips.

Turnips are on well lands a most important crop in this district. If the crop is a failure, the wheat suffers. The well oxen are very heavily worked during the wheat sowings and the first waterings, and require a large amount of strengthening food. This is furnished by the *jowár* and turnip crops. There is nothing else. If the turnips fail, or are late, as they often are owing to the failure of the first sowings, the working power of the bullocks is materially weakened, and the area under wheat does not get properly watered. Turnips, raw and cooked, are also eaten largely by the tenants during the cold weather. To them, no less than to the bullocks, a bad turnip crop is a serious misfortune. Turnips are largely grown in canal irrigated land for the cattle, the owner frequently taking wheat instead of his share of the turnips. On *sailáb* the crop is infrequent. Turnip sowings commence in Bhadrú and go on to Kátik. There are generally two sowings, early and late. Often a third sowing is made. The crop ripens in three months. Zamíndárs say turnips are not ready till the first frosts. A turnip crop should not be too thick, or it runs to leaf, and the bulbs suffer. A first class crop is that which yields a good fodder crop of leaves first, and a heavy root crop afterwards. The turnip leaves are cut once, sometimes twice on the very best lands, and then the bulbs are pulled up.

Peas.

Peas (*mattar*) are grown on *sailáb* lands only, and principally in Shorkot. New alluvial land, and the beds of *nálás*, are the spots generally chosen. It is valued as a fodder crop only. The grain is very seldom threshed for more than the seed. The pods are picked green and eaten as a vegetable. A couple of ploughings are all that *mattar* lands usually obtain, and the seed is even sown broadcast on *sailáb* land too moist to plough at all, and often yields good crops. Ordinarily the seed is sown with a drill, at the end of Assú or the beginning of Kátik. The harvest is in Chet.

Massar.

Massar is a *sailáb* crop, and is never sown on other soils. Either new alluvial soil or light land that is not good enough for wheat is selected. *Massar* is often the first crop sown on new *sailáb* lands, or follows *mattar*. Maghar and Poh are the months for sowing. From 1 to $1\frac{1}{2}$ *paropís* per *kanál*, or from 30 to 45 lbs. of seed per acre, is the amount used. The crop ripens in the end of Chet and the beginning of Baisákh. The yield is light.

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Methrá is a fodder crop. On wells it is found chiefly in the *Kachhi* circles of Jhang and Shorkot, and on *sailáb* in the south of the Shorkot tahsil. On well lands it is sown after cotton and sometimes after *jowár*, rarely on uncropped ground. The seed is sown broadcast in the month of Maghar, is trampled into the ground and watered. The seed seldom fails to germinate. Five or six subsequent waterings are given, and the crop is ready to cut in Chet. On *sailáb* land *methrá* is sown in Assú and the beginning of Kátik. Good new alluvium or a rich old clayey loam are the soils usually selected. The seed is sown broadcast and ploughed lightly in. *Massar* and *methrá* are seldom grown on *nahri* soils.

Chína.

Chína figures both as a *kharíf* and as a *rabi* crop. It is largely grown on wells in the district; rarely on *nahri* or *sailáb* soil. One crop is reaped in Jeth and Hár and another in Maghar. The first crop is used chiefly as fodder and the second is more generally allowed to ripen. If there have been good rains and grass is plentiful, the whole of the *chína* will be allowed to ripen otherwise the whole may be used as fodder. Eight maunds per acre may be taken as an average outturn of *chína*.

Toria.

Toria is *primâ facie* a colony crop but its popularity has extended with canal irrigation into proprietary villages also. *Toria* is sown in August and September in rotation with wheat or cotton and reaped in December and January. The crop is not manured or hoed. Its cultivation is of very simple nature, but is very much of a gamble. It needs but two or three waterings to attain maturity. From 1¼ to 2 sers of seed are enough for an acre, and these are first mixed with earth and scattered thus in order that a mass of seed should not fall into one place. When a field of *toria* has been cut the plants are placed in a heap and left to dry for ten or twelve days before being threshed in the field. If it rains while the crop is drying the seed is ruined.

The average yield may be put down at 6 to 8 maunds. The outturn varies extraordinarily owing to the danger to which the crop is exposed from *telá* or green fly. If the soil is good and water has been given in due season the yield may reach 16 to 18 or even 20 maunds, though such results are exceptional. In a normal year 12 maunds is fairly common; but in a year when green fly is prevalent the produce averages as low as 3 to 5 maunds. The pest usually takes *toria* when sown late, and it is said that if it attacks the crop at all it attacks only those fields which have been sown at approximately the same time. A field of *toria* in flower is a beautiful sight; its vivid yellow lending an opulent appearance to the country side. Even when attacked by *telá* the results are not immediately noticeable. The yellow flower pales to white and dies away, no seed forming in the pods.

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Toria.

The popularity of *toria* with the colonists is easily explicable. It is in the ground for only some 3½ months, requires but little water and that mainly at a time when wheat sowings have not commenced. Once sown it makes no demand on the energy of the cultivator; and it ripens at a time when it can be sold with great convenience. Further it resists the cold better than *sarson*. There is a uniformly steady demand in the market for the seed which is exported mainly to Italy and Marseilles to be manufactured into "finest Lucca oil." With the proceeds of the sale of his *toria*, if he has been fairly fortunate, the colonist may hope to pay the whole of the kharíf revenue demand. It is curious that the zamíndár will not eat the oil, which he uses himself only as an illuminant. It is popularly considered to be heating. A little *toria* is grown by Jánglís as green fodder for cattle; and by Baloches for their camels. It does not, however, serve the purpose of a vegetable as *sarson* does. The pressed seed is given to buffaloes to increase lactation.

Increase in cultivation.

(*e*) The "cultivated" area has not always borne the same meaning in the district. In 1880 "at measurements lands cultivated and under crop were recorded in four classes, first, as under crop, second, as lands ploughed up beforehand and prepared for sowing, *halor* or *báhan*, third, as fallow of one year, *appar*, and, fourth, as fallow of more than one year, *jadíd*. The area under crop is class I plus any double cropped area. The cultivated area is class I plus class II." "In the case of wells it is probable that in individual instances the area under crop has been overstated in the case of upland wells where fallows are largely made use of."

Subsequently up to rabi 1901, the crop returns were made in accordance with the special rules then in force for the West Punjab, that is to say, all land not actually bearing a crop in any harvest was entered as uncultivated, and the yearly totals of cultivated area represented the total of the areas returned in the kharíf and rabi Jinswár Returns, as the total area sown less the *dofasli* area. As a result, the cultivated area of this period is less than the cultivated area returned at last settlement by the *halor* area which was then included in the cultivated area.

Since kharíf 1901 the ordinary rules have been followed, that is to say, the returns for the cultivated area include the *taraddadi* and *kháli* areas. To obtain a continuous comparison, we must go to the "balance cropped" of the *milán rakba*.

The development of the district is accordingly best represented by the following figures :—

					Acres.
1868-1869	...	cultivated area	...	=	241,325
1880-1881		ditto		=	369,128
1906-1907	...	area cropped	...	=	622,875

Loans.

Taccavi has never been popular with the agriculturists of the Jhang district, and such demand as there is varies directly with the degree of official inspiration exerted. So little is *taccavi* asked for that in the ten years ending 1904 the total advanced for Land Improvements totalled Rs. 1,780, and this in a district which, till recently, depended almost entirely on the efficiency and number of its masonry wells.

Value of land.

It is always a matter of great difficulty to ascertain the real value of land from statistics of sales. In any case the proportion between cultivated and uncultivated area sold vitally affects the price, but in this district the special cause which renders almost useless the statistics of sale prices has been the question of the *shámilát*. In the village of Roranwáli, for instance, an owner of one acre of severally owned land received 25 acres of *shámilát* at the recent partition. Much then depends on whether the *shámilát* is sold with the well share actually entered in the sale-deed, as in Roranwáli, for instance, if the rights in the *shámilát* too were sold, the recorded price has to be divided by 26 to obtain the price per acre actually sold. The entry of fictitious prices in sale-deeds to deter pre-emptors is not confined to Jhang, nor is it a recent development, but it has to be remembered that the greater the value of the land the greater is the fear of pre-emption. Where, as here, there has been a great and sudden enhancement in the value of land, the divergence of the recorded from the actual price is much greater than usual.

Prices ascertained at the last two Settlements give the following results per acre:—

	Chiniot.	Jhang.	Shorkot.	District.
	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.
In 1880	11 5 0	12 15 3	10 14 11	12 2 0
In 1906	23 9 8	33 12 10	27 12 5	28 10 3

These figures are, however, quite unsatisfactory. Owing to the short period of time that has elapsed since the introduction of canal irrigation and the improvement in trade facilities, the prices actually paid for land are often quite speculative. The value of the different classes of land in various parts of the district was estimated at the recent Settlement to be—

		Commanded.	Well land.	Uncommanded waste.	Sailáb.
UPLAND	East and West of Chenab	48	32	16	...
	Vichhanh	32	22	12	...
	Kachhi	...	32	16	...
LOWLAND	Chenab	...	48	12	32
	Jhelam	...	64	24	40
	Joint	...	56	20	36

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For the above figures it was assumed that half the canal-irrigated land was cropped in each year: that in the case of well and *sailáb* land in the riverain, the whole was cultivated, and that on the upland wells only half was cultivated land.

Sales.

Mr. Steedman reported at his Settlement of the district that since the first Regular Settlement 40,317 acres had been sold at an average of about 38 years' purchase. In the assessment reports submitted during the Settlement, details of areas sold since then have been given, from which it appears that 144,091 acres have changed hands, of which 84,833 acres have gone to persons other than zamíndárs. It is of course true that some of the land sold was itself not the property of zamíndárs, but, on the other hand, the statements prepared at measurements from which this return has been compiled do not include an estimate of the share of unpartitioned *shámilát* land which changed hands with the actual share sold.

The area sold in the Riverain circles and in the *Kachhi* is not strikingly large, but in the Chenab Nahri and Jhelam Nahri circles a very large amount of land has changed hands,—26,000 acres in the former, and 34,000 in the latter. Until quite recently land in these circles has, owing to the difficulties attendant on well cultivation, sold for a mere song, and those persons who were fortunate or wideawake enough to purchase land under these conditions have reaped a wonderful harvest. Since the introduction of perennial canal irrigation became probable, prices have naturally gone up, but even so speculative purchasers were able to obtain irrigable land at prices which ensured a full return on the capital outlay. Such purchases were most frequent in the Chiniot villages irrigable from the Jhelam Canal and in the Chenab Nahri villages of Jhang tahsil. The recorded purchase price of the whole area returned as sold since last Settlement amounts to Rs. 43,79,540, or practically Rs. 30 per acre.

Mortgages.

The ordinary mortgage is of the usual usufructuary kind. The mortgagee pays the revenue and takes the proprietary share of the produce. Redemption can only take place on the first day of the months of *Hár* or *Mágh*. The mortgagor is responsible for the cost of repairs to a well, and the construction of a new one, if the old one falls in or becomes useless, and the mortgagee has in such cases full powers to construct or repair a well. The cost of such repairs, &c., is added to the original mortgage-money, and must be paid before redemption can be effected. The liability of the mortgagor for such charges may appear at first somewhat unjust; but when it is remembered that in this district generally land can only be cultivated by the aid of artificial irrigation, and that a useless well means no cultivation, it is not a matter for surprise that the mortgagee should insist upon conditions that assure to him the use of the well in good order as well as that of the land.

The mortgagee cannot throw up his mortgage if the well falls out of work, and, so long as the mortgage remains, it is he who will have to pay the assessed revenue. It is only fair, too, that a mortgagee, if the deed allows him to construct a new well, should recover its cost at redemption as the value of an unexhausted improvement. The mortgagor is also liable for expenses attendant on the breaking up of new land by the mortgagee for purposes of cultivation. The mortgagor almost invariably receives some fees in kind in recognition of his proprietary title; 2 *topás* per *kharwár* and 1 *topá* per threshing floor are as common fees as any. The mortgagee can cut trees for *boná fide* repairs to the well, the well buildings, and agricultural implements needed for the cultivation of the well lands. As a rule, the original proprietor is left in cultivating possession. Sometimes the mortgage deed expressly reserves to him the right of cultivation.

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Mortgages

The *lekha mukhi* form of mortgage in which the mortgagee keeps up a running account of the income from, and expenditure on, the owner's property has now practically died out. The mortgagee had some difficulty in obtaining an entry of a *lekha mukhi* in the revenue records, and in any case the result usually was so disastrous to the mortgagor that few could be found so blind to their interests as to enter into an agreement of this nature.

The total area under mortgage as recorded at the recent Settlement amounted to 215,764 acres, or about 14 per cent. of the total area of the area settled, exclusive of the Thal.

In the colony, for the reason that sales and mortgages are legally only possible for those grantees who have acquired proprietary rights, these transactions can afford no indication of the indebtedness or otherwise of the grantees. In fact there are no recorded mortgages though there are undoubtedly some cases in which lands have been mortgaged *sub rosá*, but on enquiry they are always denied.

The following paragraphs written by Mr. Steedman in 1880 are a valuable contribution to the subject of agricultural indebtedness:—

Transfers of land: their origin, and the lesson they teach.

"According to the figures of the sale statement, the price land has been fetching on the average during the last twenty years is about 38 years' purchase of the rent taken by Government. The two statements convey two pieces of information: 1st, the extent to which land has changed hands, and is encumbered; 2nd, what a purchaser or mortgagee has given for the privilege of taking the proprietary share of the produce and paying one rupee of the Government demand. From these facts conclusions can be drawn as to the pressure of the Government demand. It is easy to grasp the fact that so many acres of land assessed at so much revenue have been transferred, and to infer that the owners of the land must have been compelled through want of cash to consent to the transfer. Whether the pecuniary difficulties that gave rise to the transfer were the result of the land assessment or

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Transfers of land; their origin, and the lesson they teach.

not is quite a different matter. If it were a generally true proposition that the indebtedness of agricultural classes is due to the pressure of the land revenue, one would expect to find the most transfers and the heaviest encumbrances in villages where the demand is highest, and the smallest number in good villages assessed lightly. But, as a matter of fact, when one descends into details, experience teaches that good villages lightly assessed are most burdened with debt. We have not to go far for the reason: zamíndárs are thievish, generally quarrelsome, and always litigious. The *jama* is light and the land is good. The bankers are only too willing to lend money on such excellent security. Their morals are not shocked, whether the creditor spends it in paying fines imposed by a magistrate, or defraying the costs of a civil suit, or squanders it in debauchery. They know the land is fertile, and that the revenue dues chargeable to the proprietary share are light. It may be objected that it is unfair to generalise from a few instances furnished by individual villages. Let us therefore take the different circles as units. Here again it will be at once discovered that the richest circles furnish the most mortgages. Yet it may be said that the best lands are the most heavily assessed. Undoubtedly, but the surplus produce after payment of the land revenue is always much larger than in the case of poor villages. The extra few annas an acre that are imposed on good villages, as compared with poorer villages in the same circles, do not nearly represent the difference in the returns from the two classes of villages. It is so both in theory and in practice. The Government assessment being equal, as I estimate, to $\frac{1}{10}$th share of the produce, then where the assessment is high the amount of the remaining $\frac{9}{10}$ths will be greater than where it is low. I have already noted the tendency of modern assessments to let off good villages too lightly and tax bad ones too heavily. Why the demand for mortgages of the best lands should be most effective, is clear enough; but why should the proprietors of these lands be obliged to mortgage their property? How is the necessity brought about? What often does take place is this. When the owner of a good well or a fat piece of *sailáb* deals with a *baniá* who is anxious to hold some land in mortgage, he finds that his credit is unlimited. It is a case of spending made easy. He can have whatever he wants whenever he wishes. All that he is troubled with is his signature or assent to the usual six-monthly statement of accounts, and at harvest time he will make a few payments to the *baniá* in grain. This goes on for 4 or 5 years, or often longer. Then the demeanour of the creditor changes. He insists upon a registered bond for the amount due or a mortgage. The debtor temporises as long as he can, perhaps transfers his account to another shop, often takes his chance of a law suit, trusting in his luck to evade some of the items. All these devices fail, and he makes over a share in his property on a verbal *lekha mukhi* contract to his creditor. This is probably the very worst thing he could do. A *lekha mukhidár* is as hardly displaced as was the old man of the sea. The zamíndár never goes into the account, and is fleeced in every possible way. Instead of growing less the debt grows larger, and a mortgage is at last gained. I have already explained the status of a mortgagee. He steps into the proprietor's place, takes the proprietary share of the produce, *hak bhutári*, and pays the revenue, some small fee in kind only being retained by the mortgagor to mark his rights. The fact, therefore, that the lands of any village or circle are heavily mortgaged is no reason for lowering the assessments. To reduce the Government demand is to put so much more money in the mortgagee's pockets. On the contrary the existence of a large number of mortgages, the incidence of the mortgage money per cultivated acre and per rupee of *jama* being high,

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denotes a large surplus left to the mortgagees out of the proprietor's share of the produce after payment of the Government dues, and warrants a high assessment. It may be urged, where only a portion of a zamíndár's land is mortgaged, that it will be the easier for him to redeem, the lighter the assessment is pitched. Mortgages are sometimes paid off, it is true, but not many, and the amount of land mortgaged is increasing so steadily that it is impossible to act upon such an argument.

Are the agriculturists becoming expropriated?

"As far as this district is concerned, there is, as far as my experience and the statement of sales go, nothing to show that the original proprietors are being rapidly expropriated. I should say that sales to *baniás* pure and simple are few. The policy and class sympathies of Sáwan Mal resulted in the acquisition by Hindús of large properties in virtue of purchase, mortgage, direct grant, and *háthrakhái*. Many of these men have now given up trading, but many also practise their original calling in addition to managing their landed property. These are the chief purchasers of land. That land is highly valued is shown by the statements, and how rapidly it is increasing in value is a matter of daily conversation, a still surer test.

Indebtedness of the agricultural classes, its causes and aspects.

"The zamíndárs in Chiniot are most free from debt, and those of Jhang the most embarrassed. Shorkot holds an intermediate position. In the Settlement Records 11½ lakhs of mortgage and 1½ lakhs of *lekha mukhi* are recorded. To charge the old assessment with being the author of all this indebtedness is, I cannot phrase it otherwise, sheer nonsense. Consider for a moment what the incidences per acre of cultivation and per well of the old assessments were, the increase that has been taken by the new assessments and their incidence. Remember the great rise that has taken place in the price of agricultural produce, and the infinitely greater luxury and comfort enjoyed by all agriculturists except the lowest, as compared with their condition at annexation. Our system of revenue collection is to some extent answerable for agricultural debt, but the real and true cause of all our woe was the mistaken and misplaced gift of full transferable proprietary right in land to the cultivator, and with it of a vast credit only limited by the value of that proprietary right. It is only of late that there has been an awakening to the true facts of the case, but that the cause stated is the true one, I have not the slightest doubt. The thrifty and unembarrassed zamíndárs of this district can be counted up on one's fingers. So long as a zamíndár has credit, so long will he borrow, and so long as he borrows, shall we find our annual returns of land transfers slowly but surely and steadily increasing. The sole basis of his credit is his transferable property in the land. Take this away, and all the security that the money-lender has is the annual outturn of the crops. In such case we should not hear of zamíndárs being thousands of rupees in debt. Their credit would shrink, and their debts too. There are numbers of villages along-side the Bár, east of Kot Isa Sháh, in which there is hardly a single mortgage. Why? Because cultivation is uncertain, and the mortgagee might find the mortgaged well abandoned in a few months, and himself left saddled with the revenue. It is not good enough. Here the zamíndárs have no credit, and they are not in debt, except to a small amount. You do not find tenants-at-will over head-and-ears in debt. They are in debt, it is true, but the limit is the amount that the *baniá* considers is pretty certain to be repaid to him at the next harvest. That the conferment of proprietary right in the soil has really benefited the zamíndár I sincerely doubt. To have twice as many wives as before, to eat better food, to be better clothed and housed, to ride a nag where he went formerly on foot, are outward signs of improvement and civilisation; but when we remember that all this is accompanied by debt (there is hardly a Muhammadan landowner in the

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district who is not in debt), and that this debt is steadily increasing, how is it possible to be satisfied with things as they are? If a man draws a large prize in a lottery and follows it up by plunging into extravagances and adopting a style of living that is far beyond his income, we do not say that he is advancing in the path of civilisation and steadily improving his condition. He is called a reckless prodigal, and it is universally predicted that he will go to the dogs in the shortest of periods. Had rights of occupancy only been given to the cultivators, and all transfers, except such as the State sanctioned, absolutely prohibited, there certainly would not have been anything like the amount of indebtedness that we now find, and I have little doubt that the Government would have been able to have largely increased the land revenue. After 30 years, we are just beginning to take about as much as the Sikhs took on a very much smaller cultivated area. Why we cannot take more is exemplified in the mortgage statement. There are mortgages in the district to the amount of 11½ lakhs, and of course an enormous quantity of unsecured debt besides. The interest on the unsecured debt all goes out of the agriculturist's pocket, out of the produce of his land. I suppose there are but few villages in which the annual interest on debt does not exceed the Government demand. So far the agricultural community is impoverished and less able to pay a fair rent to Government. As our Government has made it possible for the zamíndár to raise money, so has the money-lender made it difficult for him to free himself when once in debt, by charging an extortionate rate of interest. Here, as elsewhere, 24 per cent. per annum is the rate charged. With this rate and compound interest, a debt doubles in three years. No wonder the wretched, foolish Jat never manages to extricate himself. He is sucked dry, and then allowed to drop out of the meshes."

Agricultural stock. Statistics.

The difficulties attendant on numbering cattle in the Jhang district are enormous and are not simplified by the liability to *tirni*; though the reduction of areas of waste owing to the colonisation of the Bárs has facilitated the enumeration. Table 22 gives the details of agricultural stock, but the following abstract is interesting :—

	1878-79.	1905-06.
Cattle (exclusive of young stock)	124,250	377,806
Young stock	not returned	130,289
Sheep and goats	221,560	377,514
Horses and ponies	1,988	12,853
Mules and donkeys	3,297	22,506
Camels	9,399	11,199

None of these figures, however, can be relied upon though they serve to show that a very large increase in all kinds of agricultural stock has taken place. To this camels are, however, probably an exception : the enumeration of camels is obviously more than usually difficult. According to an enumeration for *tirni* made in 1875, 20,162 camels were returned : and in fact the total number has probably decreased.

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The horses of this district deservedly bear a high reputation. The mares are esteemed by competent judges to be among the best in the Punjab. There are an enormous number of different breeds of horses recognised among themselves by the zamíndárs of this district. They are usually named from some particular mares of super-excellent quality, and belong to a particular family. A few of the best known are mentioned in the margin.

Name of breed.	Names of breeders.
Hassian ...	Muhammad Khán and others, Baloches of Chhatta.
Pabni ...	Bharwánas of Khíwa and Mukhíáná.
Kajlan ...	Sayyids of Ratta Matta.
Garrian ...	Sayyids of Kot Isa Sháh.
Matwalian ...	Liwanas of Rajana.
Mornian ...	Sayyids of Ahmadpur.
Jiwanian ...	Aliánas of Kot Khán.

According to native opinion a mare ought not to be put to a horse before she is 3½ years old, and there are two proper seasons, one in Chet—Baisákh (15th March—15th May) the other Assú—Kátik (15th September—15th November). The foal lives on the dam's milk alone for the first month only. In the second, other milk is given in addition. Camel's milk is most esteemed; if it cannot be procured, cow's or goat's milk is given. The milk is sweetened with sugar and is given in small quantities at first; and is gradually increased to as much as 5 or 6 sers a day. The foal is weaned when six months old from the mare, but continues to be given other milk for from 4 to 6 months longer. Gram soaked in milk is also given. Colts are allowed to run loose in the young wheat and are also given *jowár* and *moth*. Breaking-in commences when they are two years old. They are at first ridden bare-back. An amble is the favourite pace, but an accomplished mare is taught to go through many other exercises. A horse in this district is considered to be full of work up to the age of 12 or 13 years, and to deteriorate afterwards. A mare will go on producing foals until she is 15 years old. Horses are fed as below:—

Period.	Food.
15th December—31st March ...	Green wheat.
1st April—31st June	*Bhusa*, grass and grain.
1st July—31st August	Grass and grain.
1st September—15th November ...	Indian corn cobs, *jwár* and *bájra* heads and stalks.
15th November—15th December ...	*Missa bhusa, jowár*.

Every horse-breeder sows early half, or a quarter, of an acre with wheat, or mixed wheat and barley, to afford green food at an early date for his horses. This is ready a good month before ordinary wheat. A good deal of importance is attached to this point, and the zamíndárs vie among themselves to have the best and earliest *khawíd*. Grain is given regularly by wealthy men, but, as a rule, ordinary zamíndárs only give it when they cannot get green food or fodder (*patthe*). It is got given as a matter of course.

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To get a horse into splendid condition you stall him in a darkened shed with green wheat up to his hocks, in much the same way as fat cattle are fed at home with straw up to their knees. Boiled *moth* and *másh*, mixed with molasses and turmeric, is also given. The process takes 30 days, and at the end of the time the horse comes out as fat as butter, and unfit to do any work whatever. The names of a horse according to age are given below :—

	To 6 months.	To 2 years.	To $3\frac{1}{2}$ years.	To $4\frac{1}{2}$ years.	To 6 years.	After 6 years.
Horse ...	Bachhera.	Sarral.	Doák.	Chausála.	Panjsála.	Malle Panj.
Mare	Bachheri.	Bihán.	Doák.	Ghori.	Ghori.	

The colours in this district are *kumáit*, dark bay; *kakka kumáit*, chestnut; *kakka*, light bay; *sáwa*, grey; *nukra*, white; *chína*, roan; *garra*, piebald; *mushki*, black; *kulla*, something between a light bay and a light brown. A horse's colour ought always to be bright. Among the unlucky spots on a horse are the following :—

Tára peshání, a small white star or blaze on the forehead. This is an abominable mark; if the horse has a white face, it is all right.

Arjal, two legs, or one, different in colour from the rest of the body. If they are all four the same colour, it is a good point; four white stockings are good, two bad; and one very bad.

Bháwrián, are rough spots on the coat, not liked, especially if near the tail. *Náganián*, a line of rough hair on the neck, if pointing to the front, a good point, if backwards, towards the rider, exceedingly bad.

Garra, eyes of different colours.

Partnership in horses is carried in this district to an extent unknown in most other parts of the Punjab. It is called *bháiwáli*. A share in a horse is called *sum*. A one-quarter share is *pair*, a one-eighth *do-band*, and a one-sixteenth *tankála band*. To be partners with another man in a mare is the next thing to, and very nearly as good as, being his relation. Strong objections are sometimes made in Court to a witness, on the ground that he, and the party who called him, held shares in the same horses. No rules whatever regulate the feeding or keeping of a mare held in partnership. If one of the sharers wants her, he sends for her. It is a point of honour for the partner who has temporary charge of the mare to keep her in first-class condition as long as he has her. If she gets into heat, he arranges to put her to a horse. A partner, who rears the foal of a mare held jointly till it is two years old, is entitled to a one-quarter share in addition to his original share in the

remaining three-fourth share. This is known as *hak sámbh.* A horse's hide is not used in any manufacture, and is considered worthless.

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Camels.

The camels of this district are divided into the Thal camels, *Thalwán*, and those of the Bárs, *Bári.* The Thal camel is a much lighter beast than the Bár camel, and cannot carry so heavy a load. The female becomes in heat when 3 years old, in the months of Maghar–Chet. The period of gestation is 13 months. The foal is only allowed to suck a small quantity of milk for the first fifteen days. After that the foal sucks at will, and begins to browse after 21 or 22 days. Weaning takes place when the foal is 12 months old. The udder of the dam is tied up in a bag. A camel is first loaded when 3 years old and broken into the nose string. To start with, not more than 3 maunds is the load. A full-grown camel carries 8 maunds. A laden camel will go double stages, or from 20 to 30 miles a day comfortably. Only males are, as a rule, laden. A male camel will work 20 years, and a female bears up to the same age. A camel of average quality is worth about Rs. 50, but for a good riding camel Rs. 150 is not an excessive price. A camel is not an affectionate animal. He is spiteful and bears malice, and *shutar kína* is the climax of revengefulness. The names for camels at different ages are given below:—

	To 1 year.	To 2 years.	To 3 years.	To 4 years.	To 5 years.	To 6 years.	To 7 years.	To 8 years.
Male	Toda.	Mazát.	Tribhan / Lihák.	Chhatr.	Doák.	Chhiga.	Nesh.	Nesh.
Female ...	Todi.	Do.	Puraf.	Lihari.	Trokar.		Kuteli.	

After 8 years and thenceforth the male is called *armosh* or *ut*, and the female *jharot.* A camel is shorn annually, and the hair made into ropes and *b rahs* used by camel men. The hide is worth from Rs. 2 to 3, and is made into *kuppás*, huge jars for carrying *ghí.*

Bullocks and Buffaloes.

The bullocks of this district are very poor, undersized beasts. They are not bred with any care, and the zamíndárs do not purchase the high class bullocks that are bred in Sindh and Dera Ghází Khán. A bullock is put to work when 4 years old, and works well until he is 9 or 10. A bullock's age averages from 12 to 13 years.

Buffaloes are hardly used at all for agricultural purposes in this district. If a male is calved, his throat is cut, and he is devoured within a few hours of his birth. Bullocks are fed from Maghar to Mágh on turnips, *bhusa* and cotton seed; from Phágan to Baisákh on green pea stalks, *methrá*, wheat and grass; from Jeth to Kátik on *jowár*, *rawán*, *chína*, *bhusa*, and grass. A bullock is called *vachha* to 1 year, *vahrká* to 3 years, *vahr* to 5 years, and then he

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becomes a *dánd.* A buffalo is *katta* for the first twelve months, and *jhota* afterwards. On the average (and a poor average it is) a bullock is worth Rs. 25 and a buffalo Rs. 20. The skins of dead buffaloes and bullocks are *given* to the *mochís* by zamíndárs, and sold to them by non-agriculturists. A bullock's hide is worth Rs. 2, a buffalo's Rs. 4.

Cows and milch Buffaloes.

Cows and female buffaloes commence to breed when they are 5 and 6 years old, respectively. The period of gestation in each case is 9 and 10 months. For the first three days after birth the calf is only allowed a little milk. The milk is then too rich for the calf's digestion. The first day's milk is called *bauhli,* and that of the 2nd and 3rd, *hoblú.* Calves are weaned when three months old. After three months they graze, and are only allowed to suck for a few moments to please the cow. Where, in the case of a buffalo, the calf is a male and is devoured without delay, various artifices are used to induce the buffalo to give milk. On the average a cow gives $2\frac{1}{2}$, and a buffalo 5, sers of milk a day, including all the good, bad, and indifferent cattle that are in the district. A cow gives five and a buffalo seven calves. Zamíndárs will never sell milk. It is one of the strict points of honour not to do so. *Ghí* is produced and exported to a large extent. With a good year of grass in the Bár, milk or buttermilk was worthless. It was often far easier to get than water. Hindú shop-keepers attached themselves to all the large herds of cattle in the Bár in favourable years and bought up the *ghí.* The names for cows and buffaloes of different ages will be found in the margin. A cow is worth Rs. 25 and a she-buffalo Rs. 50. Cow and she-buffalo hides are much the same as those of bullocks and male buffaloes.

	Cow.	Buffalo.
To 1 year ...	Vachhi.	Katti
" 3 years ...	Vahri.	Jhoti.
" first calf ...	Dhanáp.	Garáp.
Afterwards ...	Gai.	Majh.

Sheep and Goats.

Sheep and goats are among the most useful stock of the district. The ewes are put to the tup when $1\frac{1}{2}$ years old. The period of gestation is six months. From one to three lambs are produced at a birth; for the first 20 days the lamb gets all the milk. Afterwards the lamb begins to browse, and is only given a small portion of the milk. The ewe gives milk for four months. Lambs and kids are always kept separate from their dams. When their full supply of milk is stopped, green shoots and branches of *kíkar*, *ber*, &c., are given them to nibble. Sheep are shorn twice a year, in September—October and April—May. About a ser of wool is given in the two shearings. Wool sells at Rs. 10 per maund which gives 4 annas per head as the annual value of the wool.

As far as the age at which put to the male, number of kids produced and method of rearing is concerned, there is hardly any difference between sheep and goats. A goat is usually killed when

5 or 6 years old. Sheep and goats produce about 5 times. Goats' hair is shorn every six months and is made into pannier bags, saddle bags, ropes, nose bags, *salítás*, etc. It is called *Jat*. The names of sheep and goats according to age are given below :—

CHAP. II. A. Agriculture Sheep and Goats.

	SHEEP.		GOATS.	
	Female.	Male.	Female.	Male.
To 6 months	*Lelí*	*Lelá*	*Pathori*	*Pathora*
To 1 year	*Ghirápí*	*Ghiráp*	*Kharápi*	*Bakrá* *Chhilota*
Afterwards	*Bhed*	*Chhatrá*	*Kharáp* *Chhelí*	*Chhelá*

Donkeys.

The donkeys can hardly be called agricultural stock. No *zamíndár* owns one or would ride on one. They belong to *kírárs* and *kamins*, chiefly *máchhís*. They are used to carry manure from the sheep-folds on to the land, and in various other ways. The donkey of these parts is of the most ordinary description.

Mules

Mule breeding has not been popular hitherto and the few mules that have been bred in the past have belonged to shop-keepers chiefly in Chiniot and Jhang. In colony villages the headmen have been allotted a *lambardárí* square, which devolves on the successor in the appointment, on condition of keeping a mare for mule breeding. Mule breeding has in consequence been greatly encouraged and the profits from the sale of young stock have reconciled a conservative peasantry to a hitherto somewhat despised pursuit. The special conditions applicable to grants to headmen on the Chenab canal will be found in the Colony Manual, Volume II.

Horse-breeding.

Since the re-organisation of horse-breeding operations in the Punjab Jhang has been one of the "selected" districts in which the supervision of horse-breeding was taken away from the Civil Veterinary Department and made over to the Army Remount Department: the district is under the control of the Superintendent, Chenab Colony Circle, whose head-quarters are at Lyallpur. Since the re-organisation closer attention has been paid and greater encouragement given to horse-breeding and the results have been satisfactory.

Civil Veterinary Department.

Veterinary staff.

The energies of the Civil Veterinary Department are accordingly now confined to cattle breeding and the treatment of disease. For the purpose of dealing with cattle breeding the Civil Veterinary Department has established hospitals at Chiniot, Jhang and Shorkot with a stationary Veterinary Assistant in charge of each. These men visit outbreaks of disease within their respective tahsils if required to do so, and the services of the itinerating Veterinary Assistant of the district are not available.

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Small fees and charges for medicines are taken from persons who are liable to income tax and credited to the District Board, which body pays for the equipment and menial staff.

In addition to these stationary Veterinary Assistants posted to each tahsil there is an itinerating man for the whole district. His head-quarters are at Jhang and he is more particularly in charge of epidemic disease in the head-quarters tahsil, but he tours over the whole district.

Cattle disease.

"The most important and serious contagious diseases of cattle are Rinderpest, Hæmorrhagic Septicæmia, Foot and Mouth Disease, Anthrax and Black-quarter. Rinderpest is usually called *daba*. It frequently causes great loss of life among cattle and buffaloes, and occasionally sheep and goats are attacked. The mortality from this disease is about 50 per cent. Preventive inoculation of contact cattle is of great service in staying the ravages of the disease, and the Veterinary Assistants having been trained in the work are usefully employed.

Hæmorrhagic Septicæmia, known usually in the vernacular as *ghotu*, principally affects buffaloes, but cattle are not exempt. Usually 80 to 90 per cent. of animals that are attacked die. Outbreaks have begun and ended as a rule within ten days. It is commonest in the rainy season. If the Veterinary Assistant gets to the outbreak in time he is occasionally able to save a few animals by medicinal treatment.

Foot and Mouth Disease, called *Múnkhur*, is common amongst cattle, goats and sheep. The mortality from this disease is small, being about 2 per cent. It may impede agricultural operations as affected bullocks are unable to work. Veterinary Assistants visit outbreaks and render good service in treating the affected animals and giving advice with regard to segregation, disinfection, etc.

Surra is not an uncommon disease amongst horses and camels. It is very fatal and does not yield to treatment.

Goats and sheep often suffer from liver fluke disease at the end of the rainy season and many deaths result. Treatment is in some cases successful, but it is necessary to avoid pastures that are known to be infective to properly combat the disease.

Black-quarter is commonly known as *goh*. The mortality from this disease is usually 90 per cent. of animals attacked, and death occurs very rapidly.

Cattle breeding.

In order to encourage the breeding of good cattle, bulls selected by the Superintendent, Civil Veterinary Department, are purchased by the District Board and distributed in the district, being put in charge of some responsible person. Agriculturists are keen on obtaining the services of these bulls for their cows."

Horse fair.

An annual horse fair is held at Jhang in the early days of March, at which the special judging committee attends. Prizes are awarded both by Government and by the District Board. A considerable number of animals attend at the fair, a small proportion of which however enter the judging ring. Few purchases are made at the fair however and the prices asked are generally unduly high.

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Cattle fair.

A cattle fair is now held simultaneously with the horse fair under the auspices of the Civil Veterinary Department, but it is not a very flourishing institution.

The fair is followed by sports, tent-pegging, horse racing and camel racing and the opportunity is sometimes taken of having a contest at *pirkaudi* between teams brought in by rival parties.

Irrigation. Inundation channels.

The Jhang district, in spite of the presence of two great rivers, has never had an extensive system of inundation canals such as are found in the Shahpur, Multan, Muzaffargarh and other districts. The reason of this lies to some extent in the unsuitability of the river valleys for small works of this nature and also in the tastes of the people themselves which have lain mainly in pastoral rather than in agricultural pursuits. Attempts have, however, been made from time to time to open up inundation channels, but they have been spasmodic and intermittent.

The following is an account written in 1880 of one of these attempts:—"In 1872 Niámat Rái devised a scheme for cutting a canal from Buddhowána to Manga Afghánán. The Deputy Commissioner, Mr. Wakefield, approved of the plan, and by 1874 a canal, sixteen miles long, had been excavated at their own cost by the zamíndárs of the villages through which it passed. The canal has not been doing so well during the last few years. This is due partly to a change in the Chenab stream, but more so to lack of management. Annual clearances are effected under the supervision of the tahsildar, but proper distribution of the water there is none. The villages near the head not only take more than their share, but allow the water to run waste in a scandalous manner."

Another channel with which occasionally successful results have been achieved, is the Bakhtwah which takes out of the Chenab near the Dhiráj, Pir Abdurrahmán, Dab Kalán trijunction and irrigates the higher lands of the villages round Ahmadpur.

A more ambitious attempt made by Mr. Broadway of Garh Mahárájá to take a canal out of the Chenab in Kot Mahpál for the irrigation of his leased lands in the Garh Mahárájá and Shah Yusafí rakhs was a failure from the start.

Uch canal.

The most successful attempt at inundation canal irrigation which has been made has been the re-excavation of the old Uch canal, which is referred to in Chapter I A (*b*) of this Gazetteer. Considerable success was obtained by Captain Burlton, Pandit Hari Kishan Kaul, and subsequent Deputy Commissioners. The channel takes out of the Jhelam near the village of Turk and branches in Wasáwa, the western branch irrigating Uch and the eastern branch villages further south as far as Hassú Balel. The canal is managed by the Tahsildars of Jhang and Shorkot for the District Board, which is entitled under Punjab Government Noti-

CHAP. II, A. — Agriculture. fication No. 21, dated 16th January 1900, to recover a water-rate on irrigation from this canal of 8 annas per acre cropped.

Bands. Another method by which the water of the river is utilised is the damming up of creeks formed when the main stream leaves a former bed. Such expedients are of temporary nature only, as the creek soon silts up. A successful *band* of this nature was established in 1905 on the Sujáwalwáh in Kharranwála village.

Possibilities. With the exception of the upper reaches of the Uch *nálá* all these irrigation works are in the Shorkot tahsil; in the rest of the district the valleys are too narrow to give any opportunity for such enterprises. The only part of the district in which there is scope for the further development of canal irrigation is the *Kachhi*. A few years ago this country was thoroughly surveyed by the Canal Department with the object of constructing a properly aligned inundation canal to supersede the present Uch *nálá*, and a complete scheme was prepared but abandoned because of the more important schemes engaging the attention of the department and because of the doubt as to the effect of the withdrawal of water from the Jhelam river in consequence of what is known as the Triple Project. There is, however, no doubt that, given a reasonable supply of water, the scheme would pay and that the *Kachhi* owners deserve consideration.

Karmwáh. The Karmwáh, one of the canals of the Muzaffargarh inundation canal system, takes out of a creek of the Chenab in Samundoáná village and irrigates a small area in the far south of the Shorkot tahsil west of the river.

Lower Chenab canal. For an account of the development of the Chenab canal project the reader is referred to page 26 of the *Chenab Colony Gazetteer*. The Jhang district irrigation is from the distributaries of the right bank of the Jhang branch which, for nearly 40 miles, down to Khairwálá, forms the eastern boundary of the district. The number of major and minor distributaries is considerable, but the most important are the Chiniot, the Sultán Pákhra, the Feeder and Dhaular distributaries, all of which have numerous branches. The Jhang branch was opened in 1896, and the colony villages of the district were allotted mainly between 1896 and 1898. Irrigation began in proprietary villages in *rabi* 1897, but irrigation from the extension of the Chiniot distributary, south of Bukhárí, did not begin until *kharíf* 1902, and the Dhaular and Khewra extensions into proprietary villages in the south of Jhang tahsil and in Shorkot tahsil were not opened until a year later.

Lower Jhelam canal. A general account of the Lower Jhelam canal will no doubt find a place in the *Jhelam Colony Gazetteer* when it is written. The irrigation from this canal in the Jhang district is:—in the north (*i.e.*, down to a well-marked drainage in Nurpur Pippal village in Chiniot tahsil) from the Khádar distributary of the southern branch of the canal. The irrigation in Jhang tahsil is from the

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northern branch, the continuation of which, known as the Northern Feeder, drops over the *dháya* in Thatta Umra. The chief distributaries of the northern branch irrigating in the district are the Ghazni, the Naurangwála, the Kot Sultán, and the Massan. The Ghazni distributary was opened in *rabi* 1902, but considerable delay occurred in the completion of the other distributaries, and irrigation was first obtained from the Massan in *rabi* 1905 and from the Khádar in the following *kharíf*. Several of the minor distributaries in the Jhang tahsil were moreover not completed until some years later. The delay was due in some measure to the question which was raised whether, owing to the poverty of the soil and difficult nature of the country, canal irrigation should be supplied at all to the inhospitable Vichhanh region. In the end it was decided that the owners of the tract deserved consideration and that they should be given irrigation.

Distribution of water.

On both canals the system of distribution is the same. Outlets are fixed in the distributaries and the theory is that each outlet irrigates no more than one village, though there may be several outlets for one village. In practice in colony villages the boundaries of which were originally demarcated with reference to irrigation requirements, practice follows theory, but in proprietary villages it is often impossible to secure that one outlet shall not irrigate more than one village. The area irrigated by one outlet is called an irrigation *chak*: the size of the *chak* depends upon:—

(1) The contour of the village area.

(2) The maximum area that the outlet can irrigate in one turn during the period of the rotational running of the canal.

During the *rabi* season the Canal Branches have to be closed in rotation to enable each branch in turn to be given a full supply, without which the higher lands cannot be commanded. The area of the *chak* therefore is limited by the area which the outlet can irrigate while the branch is running; a period of 10 days or so at a time.

In colony villages where the holdings are of the uniform size of a square the distribution of canal water is a comparatively simple matter, but in proprietary villages, with irregularly shaped fields and numberless variations in ownership, the problem is immensely complicated. As a consequence the *duty*, or area which a given supply of water can mature, is less in proprietary than in Colony villages.

Hakk areas.

Although even in colony villages no stipulation has been made as to the minimum amount of irrigation which will be provided for any area, minimum areas have been adopted from time to time as a basis for the designs of the canal systems. Needless to say the minimum is in practice always eventually exceeded. These

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Agriculture

so-called *hakk* areas are in the Chenab Colony 75 per cent. of the allotted area.

Canal revenue.

The direct credits of the canals are taken in the form of rates per acre matured at each harvest. The assessments are made by the Canal Department on their crop inspections and the demands notified to the district authorities for collection. The crops are arranged in classes for which separate "occupier's rates" are prescribed. The schedule applicable to colony villages on the Lower Chenab canal and to all villages on the Lower Jhelam canal is the same. In the case of proprietary villages on the Lower Chenab canal it is 8 annas per acre more throughout. The schedules are—

Crops.	Chenab proprietary villages.	Other villages.
	Rs. a. p.	Rs. a. p.
I—Sugarcane	8 0 0	7 8 0
II—Rice	6 12 0	6 4 0
III—Orchards, gardens, tobacco, indigo, vegetables, *dhania*, *zira*, *saunf*, melons.	5 8 0	5 0 0
IV—Cotton, fibres, dyes (other than indigo), oilseeds, maize and all rabi crops, except gram and massar.	4 4 0	3 12 0
V—All kharíf crops not otherwise specified, gram and massar.	3 0 0	2 8 0

Where, as is sometimes the case, the canal is unable to command the land by flow and the cultivator raises it to the required level himself, generally by Persian wheel, the rates charged, in the case of all villages, except the proprietary villages on the Chenab canal, are half the ordinary rates; in the excepted villages the rates are eight annas per acre higher than the lift rates elsewhere.

Indirect credit.

In addition to the direct income obtained by the Canal Department from occupier's rate, a book credit is taken every half year of the increase in land revenue due to canal irrigation. This indirect credit consists of the whole of the fluctuating land revenue assessed on land irrigated from each canal subject to a lump sum debit on account of (1) loss to Government from former grazing dues; (2) loss by conversion of *cháhi* to *nahri* cultivation and by migration to the canals; and (3) extra cost of administration. In the case of the Lower Chenab canal the debit for the colony villages is included in the Rs. 5,26,817 stimated for Lyallpur district and for the proprietary villages it is Rs. 55,068 per annum. On the Lower Jhelam canal the annual debit for the Shahpur and Jhang districts is Rs. 1,45,000.

In the case of the small area irrigated by the Karmwáh canal, occupier's rates are assessed by the district authorities in accordance with the practice on the Muzaffargarh inundation canals generally and no indirect credit is allowed.

In Jhang, wells are *pakka* where the cylinder is made of burnt bricks cemented by mud, and *kachcha* where the well is merely a hole in the ground, or where the hole is lined with a cylinder of wattles or stakes. A *kachcha* well without any lining or with a wattle lining is termed a *kharora*. These are most common. A *kachcha* well lined with stakes arranged in a circle and banded together is not met with often. A *jhalár* is the name given to a Persian wheel when set to work on the edge of a *nálá*, stream or pond. The best *jhalárs* are those where the pit from which the water is drawn is a short distance, a few yards, away from the edge of the stream or pond. In the case of other *jhalárs* the well pots dip into the stream or pond itself. Here there is no pit, but the sides of the bank have to be faced off and strengthened, over which the well pots and vertical wheel hang. *Pakka* wells are sometimes double wheeled especially in the *Kachhi*. There is no difference in the building, except that one is larger than the other. Mortar is hardly ever used to cement the brick work of a *pakka* well. It is supposed to spoil altogether the water for drinking purposes, and to injure it for irrigation.

Well sinking. Masonry wells.

The sinking of a *pakka* well is a considerable business to the zamíndár. A small hole is dug in the ground, a libation of oil is poured into it, and *gur* is distributed. Then the well hole is excavated to the water level. The well curb, *chak*, made of *kíkar* wood, is then let down by four ropes to the floor of the hole, and *gur* is again distributed. The well cylinder is built up on the curb to a height sufficient to take it down to the required depth. Around the top is constructed a platform with containing walls of *kána* and *sar bands*, wound round and round and kept in place by pegs. All the sand that is dredged out of the well is packed on to this platform, and its weight serves to sink the well. It is not thrown aside until the well has been sunk as far as it is to go. The upper three or four feet of the brick cylinder are also strengthened by being wound round with *kána bands*. This may be dispensed with if water is near, and the well only a small one. A well is sunk down to the stratum that is called the *sach*. In this district the true *sach* is a stratum of coarse sand of a reddish colour. If this stratum is not found, everything that is bad happens to the well. The water is dirty and the supply deficient. Holes form under the *chak*. At first the well only sinks, but finally the brick work cracks or falls in. The *sach* of wells on the Chenab is good, though there are exceptions. On the Jhelam it is inferior. The definition of *sach* is not easy, but it apparently means a good water-bearing stratum of pure sand through which water springs or percolates regularly and rapidly into the well. When the diver asserts that the *sach* has been reached, the water-supply is at once tested by borrowing seven or eight pairs of bullocks and working the well for two days as hard as it can go. If the water level in the well is thereby only a few inches lowered, the water-supply is

CHAP. II,A. Agriculture. Well sinking. Masonry wells.

good. The *sach* having been reached, the well is worked for about a week to further test the water-bearing capacity of the stratum, and if everything is satisfactory, the platform is taken off and the sand thrown down round the well. Where the *sach* is good, the well scarcely ever requires cleaning. All that has to be done is to pick out the well pots and fragments that tumble in from time to time; whereas with a bad or no *sach* the well requires constant attention. Sand and mud accumulate inside, and have to be removed, and the well has to be stopped because there is no water. When the brick-work cracks or falls in, the well is rendered serviceable by sinking inside a small wood cylinder called *chak, kothi, bachchi, chaubachcha*. Sometimes the crack is patched up, but this is not usual. A *kachcha* well is only sunk down low enough to ensure a good supply of water. They are not renewed or repaired, but have to be cleaned out. The water in a *kachcha* well is never clear. A well with a wattle cylinder lasts about six years, one with a stake cylinder about fifteen years.

Cost of a well.

The cost of a well varies enormously: it is always greater for a non-zamíndár than for a zamíndár: for the latter the labour is supplied by the *kamíns* and the village waste and his cotton fields supply the fuel for burning the bricks. Probably the cost to a zamíndár varies from about Rs. 150 in the case of a shallow well in the Hithár to Rs. 450 in the case of a 40-foot well in the uplands. To a non-zamíndár the cost must be nearly double.

The system of distributing well water.

The people have most various modes of dividing the water of a well. So many *páhrs* of three hours each are allotted to each share, and after a fixed period the times of the *páhrs* are changed. If the well is held on three-thirds, and four consecutive *páhrs* are allotted to each third, then the yoking times change of themselves; *e.g.*, *A*, *B* and *C* hold a well, and each works the well for four *páhrs*. *A's* turn at the well, if from midnight to midday on Monday, will be from midday to midnight on Tuesday. Similarly, if a two *páhrs* turn is allowed to each proprietor of one-sixth, the time of each turn changes in regular order. If, however, the turn is of two *páhrs* for each quarter in the well, then the change has to be made artificially. The change when made gives the two night turns to the proprietors who before had the day turns, and they again arrange between themselves to take in alternate weeks the first or second turn. Turns are called *váris*. They are always calculated on *páhrs* of three hours each. A *vári* is never less than two *páhrs* or six hours and never more than eight *páhrs* or 24 hours. A pair of bullocks works six hours at a stretch. There is no difference between the system of *váris* in the Hithár and Uttár, on shallow and deep wells. *Váris* always correspond to the proprietary shares in the well, or to the proprietary shares represented by the amount of land held by the tenants. A one-third sharer in a well will not get an extra long *vári*, because he possesses an extra pair of bullocks.

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Area irrigated by a well.

The areas irrigated by wells in different parts of the district differ considerably. The area usually irrigated by a full yoked well *assisted by sailáb* is much the same all over the district—about 30 acres. The circle averages of the matured areas per well as ascertained at the last Settlement were as follows in acres :—

Upland circles.		*Riverain circles.*	
Chenab nahri	16 ...	Chiniot Chenab	... 27
Jhelam nahri	23 in Chiniot 19 in Jhang	Jhang Chenab	... 18
Kachhi	... ...	Jhelam ...	... 20
		Joint ...	... 18

The average area *attached* to a well is in all cases much greater, as even in the riverain circles many of the wells have considerable areas which do not bear matured crops annually: the discrepancy is greatest on upland wells where land is cheap and the cultivator is able to allow portions of his holding to rest and recuperate each year. The *matured* averages are to some extent misleading. In the riverain circles, assisted and unassisted wells are included and in the canal-irrigated uplands the average is vitiated by the fact that wells, even when at work, in canal-irrigated tracts mature very much smaller areas than before canal irrigation. Mr. Steedman's estimate of the areas irrigated by upland wells in the various parts of the district was—

In Chiniot ..	26 acres on the east, 30 on the west,
In Jhang ...	on the Chenab, 17 acres on the east, 24 on the west, on the Jhelam, 20 acres,
In Shorkot ...	15 acres,

but these estimates are of the area under crop including fallows and are in excess of the average matured areas.

Kachcha wells are only found in the Hithár near the rivers. Their irrigating power is about one-fifth less than that of masonry wells in similar situations. They are liable to dry up. The area watered by a *jhalár* in a given time must be half as much again as that by a well. The water pots are quite twice the size of those used on wells, and the wheel on which they are strung revolves quite as fast as the wheel on any ordinary well. Besides the greater quantity of water delivered, the zamíndárs say that the change of water itself is a benefit to the soil. The only disadvantage appears to be a larger wastage than that which takes place in the case of wells. Where a well is assisted by a *jhalár*, the lands attached will be almost always farmed well. A slovenly cultivator does not trouble himself to set up a *jhalár*.

CHAP. II, B.

Rents, Wages and Prices.

Rents.

Section B.—Rents, Wages and Prices.

Although the demand for tenants in the district has always exceeded the supply, the rent rates have always been unusually high. On the figures for 1906-07, 377,986 acres, or 56 per cent. of the whole cultivated area, was held by tenants other than those holding direct from Government. Ninety-five per cent. of the tenant-held area pays rents in kind, less than 1 per cent. being recorded as paying cash rents.

As to the rates of *batai* actually paid: on canal-irrigated land custom has hardly yet had time to become stereotyped, but in any case considerable diversity exists, especially in the liability for the water-rates. The typical rents are (*a*) the owner takes one-third of all crops and pays the land revenue, the tenant paying the whole *abiáná*; (*b*) the owner takes half of all crops, *plus* a share known as "*kharcha*" out of the tenant's half (very frequently 5 *pais* in the *kharwár* of 40 *pais*, *i.e.*, one-eighth) and pays both land revenue and *abiáná*, and (*c*) the owner takes half the produce and pays half the land revenue and half *abiáná*, the tenant paying the rest of the land revenue and *abiáná* out of his half. On the whole probably the first class of rent is the least satisfactory to the landlord and the last the most profitable. The commonest rent at present in proprietary villages is the second class. It is the most elastic, as the *kharcha* can be raised or lowered with the varying quality of the soil. The ingrained idea that payment of any portion of the Government demand by the tenant weakens the title of the owner in the land tends to make this form of rent the most popular with landlords. In the colony, however, the most common rent is half *batai* and half the total demand.

For the purposes of the rental calculation an estimate has to be taken of the share of the divisible produce obtained by the landlord after all demands for *abiáná* due from him have been met, and it has been estimated that this share is in reality not more than one-third. It is taken, however, on all crops. On *sailáb* lands, the *batai* rate except in the north of Chiniot tahsil is invariably one-half and this does really mean half the produce after defraying the necessary *kamiána*, &c., charges. On well lands half-produce rents are nominal. With few exceptions one-third is the share of the produc etaken by the landlord of *chína*, *kangni*, *mandúa*, melons and tobacco. It is not customary for the three first-named crops to be grown together on the same well, but one or other is almost invariably cultivated. Melons, except near towns, belong entirely to the cultivator. Practically the tenant can cut as much green wheat and *jowár* to feed the well bullocks as is necessary. There is really no limit. Similarly the whole of the turnip crop is his. It is only where the crop or roots [are sold] that the proprietor takes his share; otherwise

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Rents. Wages and Prices.
Rents.

all that he takes is a *marla* or two of green wheat and a bundle or two of turnips. Both *chína* and turnips are consequently very favourite crops with the tenant-at-will, and he half lives on turnips during the cold weather. On inferior wells, where the water is very distant or the soil not good, the tenant contrives under various pretences to extort other allowances. On some wells particularly in the *Kachhi* the tenant gets one-eighth of the proprietor's half share, called *athog*. The word *athog* is now-a-days often used to mean allowances of this nature, though more or less than one-eighth. On others, instead of the *athog*, a *kanál* of the standing crop is allowed. The tenant takes care that this *kanál* is the very best on the well.

There are only two portions of the district where the prevailing rent-rate is other than one-half the produce. In the Halkíwáh villages in Chiniot and in the Vichhanh of Jhang, the prevailing rate is one-third. In the Halkíwáh the comparative lowness of the rent-rate is due to the cultivation of the more profitable crops of sugarcane and Indian corn, that require more labour on the cultivator's part. In the Vichhanh it is due to the inferior quality of the soil and the difficulty with which cultivators are induced to take up tenancies on the wells.

In the upland villages a landlord, when he entertained a new tenant, almost always gave him an advance of money or bullocks and seed to enable him to commence cultivating. These advances are known as ***takávi*** but are now restricted mainly to wells in the *Kachhi*.

The landlord's theory with regard to these advances is that the tenant cannot leave his service until they are repaid. As a matter of fact, tenants very often do not pay, and leave on the slightest provocation. A bad season, the loss of bullocks, better terms offered by another landlord, are each a sufficient inducement to them to leave their old masters. If a tenant does leave, the proprietor has no remedy. It is not worth while suing him for the amount due, that would be simply sending good money after bad debts. What with the capital expended on wells, the money advanced in *takávi*, and the inferior quality of the tenantry, the cultivation of their lands is, for landlords of upland wells in this district, a most expensive undertaking.

The estimates of the shares of the divisible produce taken by the landlord on the various main classes of cropping are :—Uttár wells 33 per cent.; *cháhi* and *sailáb*;—in Chiniot 41 per cent., in other tahsils 50 per cent.; canal-irrigated 33 per cent. The

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estimated rents received by landlords per matured acre all through are :—

	Rs.	a.	p.
Canal-irrigated.—Chenab Canal	5	2	0
Chahi.—Chenab and Jhelam nahri circles ...	2	14	0
Chenab Circle, Chiniot	3	10	0
Chenab Circle, Jhang	4	6	0
Jhelam Circle	4	10	0
Joint Circle	4	14	0
Kachhi	2	10	0
Sailáb.—Chenab Circle, Chiniot	3	6	0
Chenab Circle, Jhang	3	12	0
Jhelam	4	4	0
Joint	4	0	0

Kind rents are universal and there is no tendency towards substitution of cash rents except perhaps in colony villages.

Wages.

The shares of the crop taken by agricultural labourers are given in the assessment and settlement reports. Figures for the price of labour are given in table 25. The figures are probably not very reliable, but they show that in the last thirty years the price of labour, both skilled and unskilled, has doubled. The demand for labour is, in fact, far in excess of the supply. There are, of course, no large labour centres, but labour is continually required on canal and railway works and is hard to obtain. The extension of canal irrigation and increased demand for tenants and agricultural labourers generally has made labour very dear ; while the ravages of plague, though less fortunately in Jhang than in some other Punjab districts, has reduced the supply.

Prices.

Retail prices are given in table 26 : the figures are not really very reliable, but they indicate the rise which has taken place in late years. The year 1894 marks the lowest prices recorded in the last twenty years : wheat sold then at 22 *sers*, in 1908 at 9 *sers*; gram at 32 as against 10 ; maize at 30 as against 11½, *jowár* and *bájra* at 35 and 30 *sers* as against 11 and 10 *sers*.

The following are the village prices in *sers* per rupee of the chief agricultural staples used for the conversion of produce estimates into money at the Settlement of 1880 :—

	KHARIF.					RABI.	
	Cotton.	Jowár.	Máh-mung.	Til.	Bájra.	Wheat.	Gram.
Chiniot	12½	32½	23	15	27¾	30	33¾
Jhang	12½	34	28	15½	27	30	40
Shorkot	12½	32	Máh 27, Mung 30	15	27½	30	36

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Rents Wages and Prices.

Prices.

On these prices Mr. Steedman remarked:—

"I do not think the adopted prices are too high. They rather err on the side of lowness. It is probable that the average price-current of the next 20 years will show considerably higher rates. The opening of the railway to Karachi and the thereby increased facility for exporting grain to Europe will most certainly tend to keep up the prices of food grains in the Punjab. It will prevent all accumulation of grain. As soon as the price of wheat falls to the point at which it becomes profitable to export it to Europe, it will be exported, and prices will hardly ever fall below this minimum. In Jhang the prices of food grains depend almost entirely upon the prices ruling in other districts. A good harvest does not necessarily bring down prices, unless harvests elsewhere are good and prices falling. The food grains produced in Jhang do not suffice for the consumption of the resident population, and large imports are made from outside districts. The wheat harvest of 1878 was above the average, and that of 1879 a bumper crop. Yet prices were higher after both than during the famine year of 1868-69. If exportation to Europe maintains the prices of the food grains in the Punjab at a steady high rate, prices in this district will be generally a little higher, because the home production is deficient, and the price of grain grown in Jhang will always tend to rule at a rate equal to the grain in adjoining districts, plus the cost of carriage to Jhang. For these reasons, I think that the prices assumed are far more likely to be lower than higher than future prices."

Mr. Steedman's expectations were not falsified. The Settlement Officer in the final report of the Settlement of 1906 wrote:—

"The prices which have been assumed for the valuation of the produce of the district were based on the average prices obtaining in various markets of the district during fifteen years previous to Settlement, a deduction of four annas per maund being made in every case on account of carriage to market and of deductions made by grain-dealers for admixture of dirt, &c. Only nine staples were dealt with, representing 75 per cent. of the total harvested area; the rest of the area being occupied by miscellaneous fodder crops not included in the produce from which the owner takes his rent, and therefore not appearing in the rental estimate. For the produce of land irrigated by perennial canals, where owners reap to the full the benefit of high prices obtaining in years of scarcity, the average for all fifteen years was accepted; and for the produce of other land the high prices obtaining in 1891-92, 1896-97 and 1899-1900 were excluded. The actual prices adopted were:—

Staple.	Nahri.	Other.
Wheat	21	17
Barley	34	36
Gram	26	28
Til	10½	11½
Cotton	10½	10
Bajra	21	24
Jowár	23	25½
Másh	19	20
Maize	25	27

From the landlord's point of view the situation is controlled by the prices of wheat and cotton, and as there is six times as much wheat as cotton it will be seen that the assumed prices are 59 per cent. higher than

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Rents, Wages and Prices.
Prices.

those adopted at last Settlement. At last Settlement, however, the prices adopted were very considerably lower than those which, after many years of low rates, had then begun to be normal, and a similar calculation of prices for ten years before last Settlement and before the present revision discloses that the increase in normal prices has only been 21 per cent. Accordingly, although the prices now adopted are in themselves very moderate, the actual rise in prices has only increased the revenue paying capacity of grain rent receivers by 21 per cent."

There has been a further rise in prices since Settlement and the commutation prices adopted have proved exceedingly favourable so far to the revenue payer. The circumstances of the district are quite different from what they were at Mr. Steedman's Settlement. Instead of having to import a certain amount of food stuffs Jhang is now an exporting district, and with the improvement in communications prices in the district follow more closely that before the prices of the main markets of the province.

Weights and measures.

The linear measure used in Jhang is –

1 quarter áná	1 inch.
24 inches	1 háth (hand).
3 háths	1 karam = 66 inches.
3 karams	1 kán.
4 káns	1 chain = 66 feet.

The square measure is—

1 square karam	1 sarsáhi.
9 sarsáhis or 1 square kán	1 marla.
20 marlas	1 kanál.
4 kanáls	1 bígha.
2 bíghas	1 ghumáo = acre.

The country *karam* is some six inches longer than the *karam* used in the Settlement Survey. Otherwise there is no difference in the two measures. In measuring up crops that have been sold standing, the rate is usually so much per *kanál* of 22 *marlas*. The extra two *marlas* are allowed to compensate for bare patches, water-courses and borders. Melons, green wheat, tobacco, sugarcane, turnips, &c., are near large towns sold in this way.

There is only one measure of capacity throughout the district:—

4 thúlas	1 paropí.
4 paropís	1 topá.
4 topás	1 pái.
20 páis	1 bhora.
40 páis	1 kharwár.

The *topá* is the standard, and the other measures vary proportionately to the variation in the *topá*. The *topá*, a circular wooden box, holds nominally two *sers* weight of wheat but generally something under. Wheat is the standard, and there is of course the difference between the weight of a *topá* of wheat and a *topá* of other grain. In this district the *topá* varies from $1\frac{1}{2}$ *sers* to

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$\frac{1}{2}$ sers through $1\frac{3}{4}$, $1\frac{7}{8}$, $1\frac{15}{16}$. There are several ways of using the *topá*. When the measure is so held that only grain actually in the measure is given, it is said to be used *gokhu*. If some grain is piled up on the thumb and finger between which the rim is held, it is said to be used *chappa*.

There is only one measure of weight—

16 chhitáks	1 ser=80 tolas.
40 sers	1 maund.

Cotton is sold by weight, and also wool and goat's hair. *Ghí* is sold by the *kachcha ser* of $\frac{3}{8}$th of a *ser*.

Colony measures.

The following special measures are employed in the colony and other areas where measurements are *Killawár* :—

40 karams=the side of a *killa*	=220 feet.
200 karams=the side of a square... ...	=1,100 „
1 killa=8 kanáls 18 marlas	=1 acre 18 poles.
25 killas=1 square	=27·7 acres.

The distances along canal banks are measured in canal miles of 5,000 feet. Canal miles are shown on the banks of all Government channels by iron or stone "*burjís*" at distances of 1,000 feet. On the *burjís* the '000's' are omitted and the distances which are counted from the head of each channel are known as R. D. or reduced distances. Thus "Chiniot distributary R. D. 5,000" would be "one canal mile from the place where this distributary takes out of the Jhang Branch."

In the colony, distances are frequently spoken of in terms of squares: thus a distance of 5 squares is approximately one mile.

Section C.—Forests.

Sháhkot rakhs.

Thirteen rakhs in the Sándal Bár, in the neighbourhood of Sháhkot, with an area of 81,892 acres, were put under the Forest Department in 1872. The grazing in these rakhs let for some Rs. 10,000 yearly. Subsequently the rakhs were declared a protected forest and included in the Gujranwala district with the forests of which they were continuous. The area has long ago come under canal irrigation and been colonised.

Rakh Sahjowál.

The only approach to a forest now included in the Jhang district is Rakh Sahjowál on the Jhelam, which until lately was under the management of the District Board but is now in the charge of the Forest Department. Though small in area the timber, mainly *shísham*, is very valuable. A proposal to declare this rakh a protected forest has been dropped though a forest settlement was completed.

CHAP. II, E.

Arts and Manufactures.

Section D.—Mines and Mineral Resources.

The Jhang district is destitute of mines or mineral resources of any description.

Section E.—Arts and Manufactures.

Hand industries: wood-carving.

The most notable hand industry of the district is the wood-carving turned out at Chiniot. The following is a description of this industry given by Mr. Lockwood Kipling twenty years ago :—

"Chiniot, in this district, has long had a reputation for its carpentry and wood-carving. In the native scheme of town-life the house is frequently built to fit the irregular space at the owner's disposal, and its chief decorative features are elaborately ornamented doors and window-frames, which are often brought from considerable distances; just as Scandinavian doors and the like are now brought ready-made to London. It is for this kind of work that the Chiniot wood-carvers are chiefly known. The wood used is usually *shisham,* locally *táhli.* The design of this really admirable work, though ornate and tending, like many other branches of modern Indian art, to excessive minuteness, is still remarkably pure and good. The carving is sharp and clear, the *mergols* or spandrels of the arches and the details of the pilasters are correctly drawn, while the free use of panels of geometric tracery of an Arabic character, both framed and carven, gives an air of solidity and richness.

"At Chiniot also is wrought an inlay of brass in *shisham* wood, bearing a general resemblance to that of Hoshiárpur, but much bolder, freer, and better in design. This is applied to desks, glove boxes, &c., but is obviously capable of more varied and extensive application. The contrast of the brass with the dark wood is most effective."

Kot Isa Sháh is remarkable for coloured wood work;—legs of *chárpaís,* ornaments, and the like. Very good imitation Chubb locks are made in Jhang and are exported to other districts. Camel hide pots are made in Maghiána and are of rather quaint description though far inferior to those obtained in Bikanir.

Weaving.

Weaving, in Jhang as elsewhere, is still an important industry and the *páolis* or weavers compose the chief part of the industrial classes. The industry has, however, greatly declined in importance since the days when there was a large export trade of a coarse cloth known as *khaddar* which was sold to the *pawindahs* and taken to Afghanistan, Dera Ismail Khán and Dera Gházi Khán. In 1879 eight lakhs of rupees worth of this cloth was sold in Maghiána alone.

Sajji making.

Barilla, locally known as *sajji,* is still manufactured in the district, mainly in Shorkot tahsil. From the *sajji* plant alone is *barilla* manufactured. The plant is cut at the time of flowering in the month of Kátik (October 15th to November 15th). It is then left for fifteen days to dry. A spherical hole, 1 foot deep and 3 feet broad, is dug in the ground, and round this the *sajji* is piled up to a considerable height. The pile is then set fire to, and the

juice of the plant runs into the hole. When the hole is full, the juice is stirred for a couple of hours with a stick called '*ghusa*,' after which a little earth is sprinkled on the top, and the produce is allowed to cool down into a hard mass called a '*khangar*.' The manufacture is carried on by *chuhras* (menials of the sweeper caste). They cut and boil the plant, receiving as pay a share of the value of the outturn varying from one-fifth to one-eleventh, according as the total outturn is small or large. Occasionally the labourers are paid by time at the rate of 5 or 6 annas per diem, the head labourer or overseer getting Re. 1 a day for supervising the work.

CHAP. II, G.
Means of Communication.
Sajji making.

Section F.—Commerce and Trade.

There are no factories in the district at present and such trade as there is centres in the towns of Chiniot and Jhang-Maghiána: though an attempt is being made to establish a market at the Sháhjíwana railway station. Small distributing centres exist in the bazars of the larger villages such as Shorkot and Ahmadpur, Kot Isa Sháh and Lálián. Owing to the spread of canal irrigation, wheat, previously an article of import, is now exported from the district. Cotton, oilseeds, *ghí*, wool, hair, bones and hides are also exported. The principal imports are rice, sugar, *gur*, salt and iron and piece-goods. The railway is now the chief means of export and import though there is still some river-borne traffic in bulky and less perishable articles. Salt is brought either by boat or on camels.

Section G.—Means of Communication.

Railways.

Until quite recent years the district has been practically cut off from the outside world except by river. For though the Lahore-Multan line of the North-Western Railway was opened in 1865, only the southern part of Shorkot tahsíl was sufficiently near to be able to benefit by it. Jhang itself was 56 miles from Chichawatni, which was the nearest station, and from Chiniot the road through Pindi Bhattián to Lahore was the usual channel of traffic. The opening of the Wazírábád-Khánewál Railway in 1900 has been of immense service to the district, as all the stations south from Sálárwála are within reasonable distance of the villages east of the Chenab. A large part of the district, however, remained practically unaffected by this line, and the necessary facilities were not provided until the opening of the Jech Doab Railway in 1906, which runs for 60 miles through the heart of the district and skirts it for another 40 at either end. This branch crosses the Chenab about 10 miles above Jhang and puts the head-quarters of the district in direct railway communication with Sargodha and Multan.

CHAP. II.G.
Means of Communication.
Railways.

The railway stations actually situated in the Jhang district are as follows from north to south :—

STATION.	Railway.	Miles from last station.
Shahjíwaná	Jech Doab	...
Chund Bharwáná	Ditto	9
Thatta Mahla	Ditto	8
Jhang city	Ditto	4
Jhang	Ditto	3
Maddukí	Ditto	8
Rustam Sargáná	Ditto	8
Varyám	Ditto	6
Shorkot Road	Wazírábád-Khánewál	12

Shahjíwaná station is 45 miles from Sargodhá and 137 from Lála Musa. Shorkot road is 67 miles from Lyallpur, 69 from Multan and from Lahore 155 *viâ* Shahdara and Sángla. The head-quarters of the district are thus by the shortest railway route 189 miles from Lahore.

The projected branch from Jhang *viâ* Chiniot to Sángla, the alignment of which follows the left bank of the Chenab, has been postponed in favour of more important projects. It will open out a through service to Lahore, and with the completion of this project the district will have as fine a railway service as any in the Punjab.

Roads.

Previous to 1865 the most important road in the district was that from Wazírábád to Multan running along the left bank of the Chenab through the towns of Chiniot, Jhang and Shorkot. This was the direct road to Multan on one side and on the other, either through Wazírábád, or through Pindi Bhattián and Shekhupura, to Lahore. The branch from Jhang through Chah Bhareri to Dera Ismail Khán was one means of reaching the frontier. With the opening of the Lahore-Multan line, the road from Chichawatni to Jhang and thence to Dera Ismail Khán became important as providing the quickest road to the frontier garrisons, and it became well known to all officers of the old Frontier Force. In those days there was a mail cart service from Chichawatni to Dera Ismail Khán, the portion as far as Chah Bhareri, a distance of 56 miles, being kept up by the Deputy Commissioner of Jhang and the rest by the district authorities of Dera Ismail Khán. During the cold weather months this road was thronged with strings of camels

CHAP. II.G. Means of Communication. Roads.

belonging to *pawindahs* passing to and from the railway station at Chichawatni. With the opening of the Sind Ságar branch of the North-Western Railway in 1887 this road lost much of its importance, and the mail cart service beyond Jhang was discontinued: though the service to Jhang was kept up for the convenience of the district itself. The mail cart service between Chichawatni and Toba Tek Singh was given up in 1900 when the railway was opened to Multan and between Toba Tek Singh and Jhang in 1906 when the Jech Doab Railway was opened for traffic. This road has now ceased to be of any importance.

Another main road runs from Jhang to Shahpur crossing the Chenab north of Jhang and thence to Kot Isa Sháh and along the Jhelam. Another road runs up from Muzaffargarh through Rangpur, Ahmadpur and Garh Mahárájá to Athárán Hazárí and up north through Máchhiwál to Khusháb. The old road to Leiah branching off from the Dera Ismail Khán road at Athárán Hazárí was of some importance when Leiah was the head-quarters of a Commissionership, but is little frequented now. Several roads have sprung into importance in consequence of the development of the Lower Chenab and Lower Jhelam Canals. The link between Chiniot Road station and Chiniot is the most used in the district and that between Shorkot Road and Shorkot also carries much traffic. The Gojra-Jhang road has become an important feeder road in consequence of the development of the Chenab Colony through which it passes.

With the exception of the Jhang-Toba Tek Singh road which is under the Public Works Department, the district roads are in the charge of the District Board and a contribution is made from Provincial Funds for the up-keep of the portion of the road from Chiniot to Chiniot Road which is within the district. The only metalled roads outside Municipal boundaries in the district are two miles on the road to Toba Tek Singh and four miles on the road to Chiniot Road.

Bungalows and rest-houses.

The following is a list of the public bungalows in the district. The Jhang Dák Bungalow is the only one in which any *khánsáman* is maintained. It will be seen that the district is particularly well off in respect of its bungalows. Even before the advent of the canal it was as well off as any district in the Province: otherwise it would be impossible to be away from head-quarters during the hot weather. The police bungalows with the exception of that at Garh Mahárájá are pokey little places but the district ones at Chiniot, Bukhárí, Haveli Bahádur Sháh, Shorkot, Ahmadpur, Chund and Massan are first-class

CHAP. II, G. Means of Communication. Bungalows and rest-houses.

houses. The canal bungalows, however, are cleaner and better fitted up.

No.	Department to which the rest-house belongs.	Name of place.	No.	Department to which the rest-house belongs.	Name of place.
1	2	3	1	2	3
1	Police	Garh Mahárájá.	27	Chenab Canal ...	Chimránwála.
2	Do.	Kotmapál.	28	Do. ...	Balloána (Wedni).
3	Do.	Khíwa.	29	Do. ...	Shekh Chuhar.
4	Do.	Lálián	30	Do. ...	Lakhuána.
5	Do.	Máchhiwál.	31	Do. ...	Ashába.
6	Jhelam Canal ...	Dhaulka.	32	Do. ...	Ludha Máhn
7	Do. ...	Ramdána.	33	District Board ...	Haveli Bahádur Sháh.
8	Do. ...	Shekhan.	34	Do. ...	Shorkot.
9	Do. ...	Sháh Jíwana.	35	Do. ...	Ahmadpur.
10	Do. ...	Hassan Khán.	36	Do. ...	Bhareri.
11	Do. ...	Karíwála.	37	Do. ...	Shorkot Road.
12	Do. ...	Ichharwál.	38	Do. ...	Chiniot.
13	Do. ...	Yakuwála.	39	Do. ...	Bukhárí.
14	Do. ...	Vanoka.	40	Do. ...	Bhawána.
15	Do. ...	Ghausewála.	41	Do. ...	Kot Sultán.
16	Chenab Canal ...	Kot Khudáyár.	42	Do. ...	Baráná.
17	Do. ...	Kot Ahmadyár.	43	Do. ...	Jhang.
18	Do. ...	Kot Wasáwa.	44	Do. ...	Chund Bharwána.
19	Do. ...	Kot Berwála	45	Do. ...	Bhamb.
20	Do. ...	Amírpur.	46	Do. ...	Athárán Hazárí.
21	Do. ...	Dáduwála.	47	Do. ...	Diráj.
22	Do. ...	Jaura.	48	Do. ...	Roránwálí.
23	Do. ...	Adalwála.	49	Do. ...	Massan.
24	Do. ...	Rustamwála.	50	Lyallpur Provincial Division.	Jhang (Dák bungalow).
25	Do. ...	Wehr.			
26	Do. ...	Murádwála.			

In addition to the above the following canal bungalows are usefully situated for camping in the Jhang district.

In Shahpur district (Jhelam Canal):—Kot Nája, Láluwálá, Kándiwál, Tinoka, Mangoáná, Rurálá, Rodiánwálá, Mangowáli,

Lakhuána, Nurwálá. In Lyallpur district (Chenab Canal):—Beránwála, Níwan, Khairwálá, Dhaular, Darsáná, Bhailán, Varyám, Faríd Mahmúd, Kakki Kohna.

The Chenab and Jhelam are navigable for country craft in the flood season throughout their courses in this district. In the winter, however, the diversion of the river supplies for the various canals renders navigation impossible. A considerable river-borne traffic existed in the old days on the rivers which were then a principal means of communication with the outside world, but the construction of railways has killed the industry. A service of steam boats was at one time contemplated and Rakh Sahjowál on the Jhelam and Rakh Magíní on the Chenab were originally taken up as fuel reserves for the flotilla.

The ferries and the distances between them are shown below, following the downward course of each river :—

Rivers.	Stations.	Distance in miles.	REMARKS.
Chenab	Shekhan	...	
	Chiniot	12	
	Sajanke	10	
	Tahli Magíní	10	
	Thatta Muhammad Sháh	7	
	Chorgalli	5	
	Alipur	6	
	Billi	3	
	Jhang	4	
	Mohal	4	
Jhelam	Kot Isa Sháh	...	
	Mári	7	
	Kalera	8	
	Kot Khán	5	
	Sajhar	4	
	Máchhiwál	6	
	Shahídánwála	5	
	Kot Maldeo	8	
	Chauntra	7	
Joint Jhelam and Chenab	Trimmu	4	
	Haveli Bahádur Sháh	8	
	Islámpur	5	
	Hassuwáli	6	
	Badh Rajbána	7	
	Kharanwála	6	
	Dab Kalán	7	
	Kacha Kamíra	6	
	Faqír Siál	6	

Until the opening of the Sind Ságar Railway and consequent decline of traffic between Jhang and Dera Ismail Khán a bridge of boats was kept up in the cold weather at Trimmu ferry in the interest of the *pawindahs* and passengers by mail cart. It had, however, to be dismantled during the floods. Zamíndárs prefer to cross the rivers when in flood on inflated skins. The passage is effected much quicker ; there is no waiting for the boat, and there

CHAP. II.G. Means of Communication. Rivers.

is no charge. Zamíndárs, even of the best class, prefer the *sarnai* to the ferry boat.

The ferries of the district are managed by the District Board, which pays to Government a sum fixed from time to time for periods of five years, in return for the income derived therefrom. The boats and men are provided by the local boatmen who charge travellers at the rates fixed by Government. Of the proceeds, half goes to the boatmen and half to the District Board. The District Board's share is collected by farmers to whom the right is leased annually after a public auction. The income derived from ferries has declined of late: for the five years ending 1882 the collections averaged slightly more than Rs. 24,000; whereas in 1907-08 the collections only slightly exceeded Rs. 19,000. In addition to the reasons already given for this decline must be added the fact that owing to the withdrawal of most of the cold weather supplies in the Chenab and Jhelam rivers both are now easily fordable for five months of the year.

Postal arrangements.

In 1880 there were thirteen post offices in the district including two at head-quarters and one at each tahsíl. At the present day the Head Office is situated in civil lines alongside the office of the Deputy Commissioner. There are sub-offices at Ahmadpur, Chiniot, Chund, Jhang City, Kot Isa Sháh, Lálián, Maghiána and Shorkot and branch offices at Ahmadnagar, Amipur (184 J. B.), Athárán Hazárí, Bágh, Bahádrewálá (133 J.B.), Barána Bhamb, Bhawáná, Chela, Chatta, Dab Kalán, Garh Mahárájá, Harse Sheikh, Hassu Balel, Havelí Bahádur Sháh, Jamiáná (126 J.B.), Kaim Bharwáná, Khákhi Lakhi, Kot Maldeo, Kot Shákar, Langar Makhdúm, Máchhiwál, Mad Rajbáná, Mangáníwála (171 J. B.), Mári Shah Sakhíra, Mochiwálá (214 J. B.), Mohlanwálá (136 J. B.), Nekokárá, Pír Abdul Rahmán, Pírkot Sadháná, Rajoa, Rashídpur, Rustam Sargáná R. S., Rashídpur, Sahjowál, Samor (251 J. B.), Satiáná, Sháh Jíwana, Sháh Jíwana Station, Shorkot Road.

Telegraph.

In 1880 there was no telegraph office in the district, the nearest being at Chichawatni on the Lahore-Multan line. There are now combined telegraph offices at Chiniot, Jhang City, Jhang Sadar and Shorkot and railway telegraph offices at each railway station.

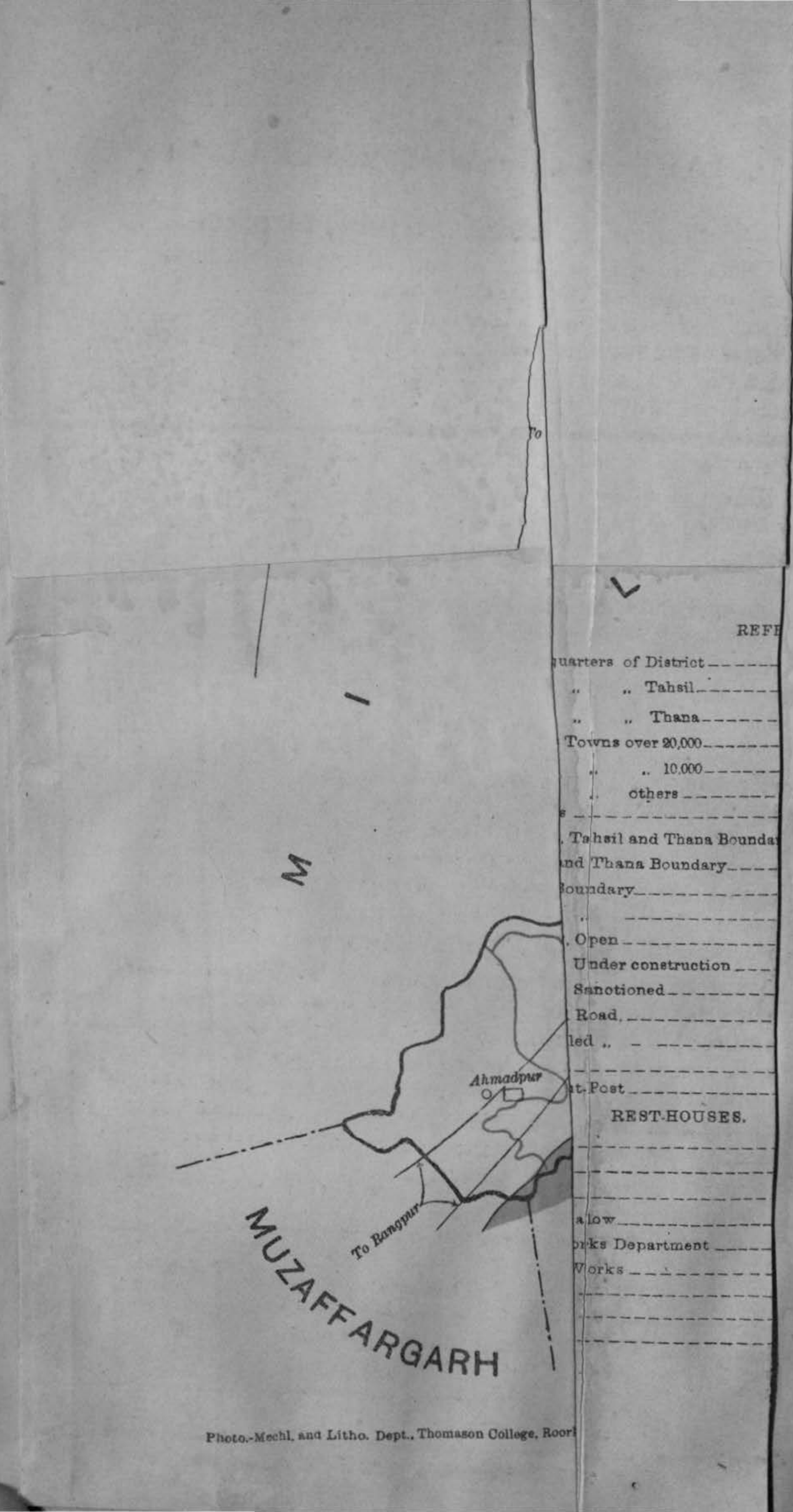
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CHAPTER III—ADMINISTRATIVE.

Section A.—Administrative Divisions.

CHAP. III. A.

Administrative Divisions.

Under British rule the Jhang district was originally placed under the control of the Commissioner of Multan, who was also Civil and Sessions Judge. In the reorganisation of 1884, however, the Revenue Commissionership of Multan was abolished and the district was transferred to the control of the Commissioner of Lahore. In 1901 again, on the formation of the North-West Frontier Province, the Commissionership of Multan was revived and the Jhang district was again included in the Multan Division.

Executive staff.

During the period of the colonisation of the Sándal Bár, previous to the formation of the Lyallpur district in 1904, the general administration of the colony portion of the Jhang district was in the hands of the Colonisation Officer, Chenab Canal, under the supervision of the Settlement Commissioner, but the criminal and civil jurisdiction remained with the Deputy Commissioner of Jhang, who was assisted by a Sub-divisional Officer at Lyallpur, which was constituted a sub-division of the Jhang district in 1899.[1]

Upon the constitution of the Lyallpur district in 1904, the purely colony work in connection with such of the Chenab Colony villages of the Jhang district, as were not included in Lyallpur, remained with the Deputy Commissioner of Lyallpur, subject to the control of the Settlement Commissioner: but it was not intended that this arrangement should be more than temporary and with the completion of the colonisation of these villages the administration has been handed over to the Deputy Commissioner of Jhang.

The ordinary head-quarters staff of the district consists of a Deputy Commissioner, who is no longer also District Judge, and three Extra Assistant Commissioners, one of whom is Revenue Assistant and another Treasury Officer. An extra officer, generally an Assistant Commissioner, is sometimes added to the staff. Each tahsil is in charge of a Tahsildar, assisted, in Chiniot and Jhang, by two Naib-Tahsildars and in Shorkot by one.

Village record staff.

The village record staff working under the Sadr Kanungo is of the strength shown below :—

Tahsil.	Office Kanungos.	Field Kanungos.	Patwárís.	Assistant Patwárís.
Chiniot	1	5	78	5
Jhang	1	6	99	5
Shorkot	1	3	49	3
Total ...	3	14	226	13

(1) P. G Notification No. 93, dated 1st February 1899.

CHAP. III, A.

Administrative Divisions.

Village record staff.

but of these one field kanungo and 16 patwárís in Chiniot and one field kanungo and 14 patwárís in Jhang are still under the orders of the Deputy Commissioner of Lyallpur and are not yet included in the Jhang district cadre. The patwárís are arranged in three grades drawing Rs. 14, 12 and 10 respectively: half of those on the district cadre being included in the second grade and one quarter each in the first and third. The pay of these patwárís was raised from Rs. 12, 10, 9 at the recent settlement, when the establishment was greatly strengthened.

In addition to the ordinary tahsil staff, in Chiniot and Jhang tahsils a special *kiráya tah zamíní* clerk has been appointed to deal with the assessments of land revenue on village sites (*kiráya tah zamíní*) in the Chenab Colony villages.

Judicial.

Since 1884 the Chief Judicial Officer has been the Divisional and Sessions Judge, and up to 1901 the Jhang district was included in the Multan Sessions division. Since that date the district has been part of the Shahpur division. Till recently the Deputy Commissioner was also District Judge and was assisted by an Additional District Judge: but a separate District Judge is now posted to the district, who ordinarily does only civil judicial work, but is also employed in the criminal and general administration. There are three Munsiffs, one of whom sits at Chiniot and exercises jurisdiction in that tahsil: the other two sit at Jhang and deal with the work of the rest of the district.

The Deputy Commissioner is the Magistrate of the district and usually exercises powers under section 30 of the Code of Criminal Procedure: the District Judge and Assistants exercise first class criminal powers and the Tahsildars and Naib-Tahsildars second and third class powers respectively.

Honorary judicial officers.

Mr. Broadway of Garh Mahárájá exercises first class criminal powers in the Shorkot tahsil, and Kázi Maula Bakhsh in the Láliáu and Barána police stations of the Chiniot tahsil: he has also second class powers in the Chiniot police station. In the town of Jhang-Maghiána a bench, at present consisting of Lálá Girdhárí Lál, Lálá Bhola, Khattar, Mauladád Khán, Siál, and Mahr Ahmad Khán, exercises second class powers; with the exception of Ahmad Khán who has third class powers only. A third class bench sits in the Chiniot Municipality also and at present consists of Malik Dás Rám, Kapúr, Lálá Barkat Rám, Nijháwan, Sheikh Sadr-ud-dín and Chaudhri Abdur Rahím.

Mr. Broadway has the powers of a second class Munsiff for the whole district, and Lálá Girdhárí Lál and Kázi Maula Bakhsh of third class Munsiffs for the Jhang and Chiniot tahsils respectively.

Police.

The police force is administered by the Superintendent of Police; the district being included in the Central Police Range, under the control of the Deputy Inspector-General of Police,

CHAP. III, A.

Administrative Divisions.

Lahore. The Railway Police are under the Deputy Inspector-General of Police, Railways, at Lahore, but they report crime to the Superintendent of the district.

Jail.

The Civil Surgeon is the Superintendent of the Jail.

Court of Wards.

There are at present two estates under the Court of Wards: that of Nazar Hosain of Hassú Balel in the Shorkot tahsil, and that of Mauladád Khán and Hákim Khán, Siáls of Jhang, both with rentals of about Rs. 9,500 per annum. The former estate was free from debt when the Court of Wards took charge upon the death of the minor's father and a handsome surplus of some Rs. 80,000 has been accumulated during the minority. A considerable amount of land has also been acquired. The case of the Jhang Siáls is different: owing to the extravagances of the wards' grandfather and the dissensions between him and their father, a very large amount of debt had been accumulated, of which they found it impossible to clear themselves unaided. They very wisely put their pride in their pocket (Mauladád Khán is, of course, head of the Siáls) and placed themselves under the superintendence of the Court of Wards. The debts ascertained at assumption of charge were about Rs. 95,000, of which Rs. 42,000 odd have already been discharged. The future progress, however, will be slow.

Local fun s.

Each municipality and notified area as well as the district board have their separate offices. There are no local boards in the district. A separate branch of the Deputy Commissioner's office deals with the references from the District and Municipal Boards to Government.

Other Department

The Post Offices of the district are in the charge of the Superintendent of Post Offices, Chenab division, Lyallpur; the Telegraph Offices, of the Superintendent of Telegraphs, Punjab, Lahore. The Superintendent, Civil Veterinary Department, Punjab, Lahore, controls the veterinary work: the Superintendent, Army Remount Department, Chenab Circle, Lyallpur, horse-breeding operations and the Registration Officer, Sialkot, the transport enumeration.

Section B.—Civil and Criminal Justice.

Civil Courts.

The courts dealing with civil suits in the district subordinate to the District Judge are those of the three Extra Assistant Commissioners, the three Munsiffs (one of whom exercises at head-quarters the powers of a Judge of a Court of Small Causes for suits of which the value does not exceed Rs. 50), and the three Honorary Civil Judges. The three Tahsildars also still try civil suits in this district.

The principal class of civil suit in the district is that of suits for money or movable property. There has been a steady increase

CHAP. III, B.
Civil and Criminal Justice.

in the institutions of such suits in the last few years, in spite of the extension of the period of limitation from three to six years. This is largely due to the increase in the prosperity of the district.

Criminal Courts.

The criminal courts, which are subordinate to the District Magistrate, are those of the three Extra Assistant Commissioners, three Tahsildars and five Naib-Tahsildars—two Honorary Magistrates two Benches of Honorary Magistrates and five Special Magistrates—officers of the Canal Department invested with second class powers for the trial of offences under the Canal and Drainage Act VIII of 1873.

The commonest form of crime in the district is cattle theft, which is practised in all parts of the district and is brought to a high pitch of skill: ordinary theft, hurt, abduction of women and criminal breach of trust also are common.

Revenue Courts.

Revenue suits are tried by the Extra Assistant Commissioners and Tahsildars subject to the control of the Collector. This class of suit is not very frequent in this district where the supply of tenants is in defect.

Local Bar.

The number of legal practitioners is at present 24, of whom five are 1st and 15 2nd grade pleaders, one 1st and three 2nd grade Mukhtars. In addition there are six revenue agents of whom one is of the 1st and the remaining five of the 2nd grade.

Petition-writers.

The scale of petition-writers sanctioned by the Chief Court for the district is seven of the 1st and 40 of the 2nd grade. There are at present seven of the 1st and 34 of the 2nd grade.

Registration.

The Deputy Commissioner is the Registrar of the district, and the Tahsildar of each tahsil is official Sub-Registrar for the tahsil: one of the Extra Assistant Commissioners at head-quarters also is joint Sub-Registrar for the Jhang tahsil. Kázi Maula Bakhsh (Chiniot), Sayyid Gilání Shah (Jhang), and Mr. Broadway (Garh Mahárájá, Shorkot) are departmental Sub-Registrars in their tahsils. The registration statistics are given in Table 37. It will be noticed that in 1880, 1,232 deeds were registered and in 1907, 1,360. The income in the latter year was Rs. 4,430 which gives an average fee of Rs. 3-4-0 per deed registered.

Section C.—Land Revenue.

Village communities and tenures.

In the Jhang district the village community, as understood, in technical revenue parlance, to mean a compact area of land within defined boundaries owned by one homogeneous proprietary body, has never existed. Along the river banks, it is true, the area held by one clan was often a more or less compact block of cultivation, but elsewhere the holding consisted only of the areas attached to the wells at work, which often were interspersed among

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Land Revenue.

wells held by other clans; and no definite right over the waste was exercised except in so far as the flocks and herds of one community had a more or less prescriptive right to certain grazing grounds and would be allowed if they wished to do so to sink new wells in an undefined vicinage of their existing ones. Apart from this the ruling power did not scruple to settle new-comers in any unappropriated waste area or on any abandoned well.

Proprietary right under the Siáls and Sikhs.

Proprietary right, as the term is understood now-a-days, can hardly be said to have existed either under the Siáls or under the Sikhs. "It must always be remembered that under native rule no such thing as *absolute* proprietary right was recognized. The missing class was, not the hereditary tenant, but the proprietor." It is difficult, perhaps impossible, to define with any accuracy to what extent rights of property in land did exist, but they were certainly not extinct. The ruling power was not an all-powerful landlord, nor were all the subjects, except those enjoying special privileges, merely tenants-at-will. That some rights of transfer and mortgage were possessed and exercised during the reigns of the latter Siál Kháns is abundantly proved. Many undoubtedly genuine deeds have been produced in land cases. The history of the district and of the tribes that inhabit it plainly shows that since the time of Walidád Khán there have been no great changes in the location of the tribes. They still hold the same villages that they then held. The lands of Kot Khán are still the property of the descendants of Walidád's successful lieutenant, Sharif Khán, Aliána. The Rajbánás are still the proprietors of the villages conquered by their ancestors from the Baloches. Even the Nauls, though subjected by the Siáls, possess most of the lands, lying on either side of Jhang, that they held before the advent of their subduers. At the same time the property of the subject was strictly confined to the land in his possession; that is to say, to the land cultivated by the subject, with a reasonable amount of immediately adjoining culturable waste. Beyond this the individual had no proprietary rights whatever. Neither under the Siáls nor under the Sikhs were there village estates with demarcated boundaries as there are now. These are our creations, exotics transplanted from the plains of the United Provinces. Knowing the main facts of the history of the Siál tribe, it is not difficult to picture how fluid must have been the state of property when they first settled in the country, and how it gradually hardened during the later reigns of the Kháns and under the Sikhs. The Siáls for some time after their arrival were shepherds and herdsmen, and the extent of their agriculture, judging from the state of the district at annexation, did not probably exceed what the nomad tribes of the Bár practise at the present time. They did not even cultivate the easily-tilled lands subject to annual floods from the river. Mr. Monckton speaks about the dense *jháu jangal* on the banks of the rivers in

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his time. The word *máru* is still the prefix in the names of several villages on the Chenab, signifying a dense and dangerous *jangal.* Until Walidád's time the Siál Kháns were merely tax-gatherers under the Imperial rule, and we know but little about the condition of their subjects. Hitherto the Siáls had been multiplying and spreading over the land, and the different clans settling down permanently in the various parts of the country they now occupy. These settlements are the nuclei of our present villages. The inhabitants cultivated more or less land near the hamlet and on their neighbouring wells. Adjacent villages or settlements seldom interfered with one another. There were no boundary disputes, because there were no boundaries. The intermediate waste was the property of the State. The population in those days must have been very scanty, and the non-existence of boundaries did not prove inconvenient, as the waste lands did not belong to the villagers. A certain proportion of the produce was taken by the Government of the day, and, so long as this was paid and the lands held by the individual were not badly cultivated, the cultivator was left in peace. So long as a good revenue was yielded, the Government asked no questions; but if the subject was found to be in possession of land that he did not cultivate, or endeavouring to cultivate more land than his means would allow of, the Khán had no compunction in granting the uncultivated land to any applicant who applied for it, or in making over the excess of the land cultivated to any other person who had the requisite capital for its proper cultivation. The object of the ruler was an increase of revenue, and, if occupancy or proprietary rights, as we understand the terms, stood in the way of its attainment, it was so much the worse for them. If this was the case under the later Siáls who might be expected to have had some compassion for their subjects, it was only too probable that under the Sikhs the disregard of property in land should be intensified, and that the rulers, Hindús by caste, should have employed every device to wring as large a revenue as possible out of a subject Muhammadan race.

Háthrakhái dárs.

The extortionate tyranny of the Sikhs, and also of the later Siáls, gave rise to a new species of right—that of *Háthrakhái* or *tálukadári* as it is also called. There is no difference between the two rights, and in every case the origin of the tenure is the same. The original proprietor is always in cultivating possession of the land. The broken-hearted cultivator of the land, who was also the proprietor, finding the demands and exactions on account of revenue absolutely unbearable, made over the proprietary share of the produce, and with it the responsibility for the revenue, to some influential man whom the Government treated with consideration, who assented to the arrangement, thinking that he would probably be able to make something out of the contract; for contract it was at the outset and nothing more. The cultivating

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proprietor said to the contractor, "I cannot pay the revenue any "longer. Do you take the proprietary share of the produce, allow-"ing me some fee in recognition of my rights, and pay the revenue, "yours being the profit and loss." The contractor who thus engaged to pay the Government revenue in consideration of the proprietary share of the produce, minus the proprietor's fee, is called *Háthrakháídár*, and the person, who makes over the produce and withdraws from the responsibility for the Government revenue, *Háthrakhwánewála*. *Háth rakhna*, to place the hand on, is equivalent to "to protect," and the causal form means to get the hand placed, to obtain protection. Originally there were no conditions as to the termination of the contract, but it was undoubtedly understood to be terminable at the will of either party, and, if we find that this power was seldom if ever exercised, the fact will be intelligible enough when the character of the Siál and Sikh revenue administration is recollected. As a rule, the original proprietor would not be anxious to regain his "rights, symbols more of misery than of benefit," and the *Háthrakháídár*, perhaps paying nothing, or only at the most favourable rates to the Khálsa exchequer, would be in no hurry to renounce an easy and lucrative source of income. But, had the *Háthrakháídár* lost his influence with the Governor and been squeezed for revenue as an ordinary agriculturist, he would have thrown up his contract, and the original proprietor would not have thought of raising any objection. Conversely, the right of resumption would belong to the original proprietor. In Chiniot and Shorkot the amount of land held by these middlemen is very small. They are most numerous in Jhang, and the land they hold is generally on the banks of the Jhelam. The Náth Sáhib of Jhang, the Sarráfs, Brahmins, Gusáíns, and others, who, as religious devotees, were held in much consideration by the Sikhs, are the large *Háthrakháídárs*. At the first Regular Settlement the general opinion of the Settlement Officer was that the *Háthrakháídár* was, to use Mr. Vans Agnew's words:—"A *mustájir* on the behalf of the proprietor for the "Government revenue taking a share of the produce." He was considered to have no power to alienate his status, for the proprietor might not have confidence in the third party to whom the *Háthrakháídár* wished to transfer his privilege. Mír Izzat Alí's opinion, to which Mr. Monckton generally agreed, was that the *Háthrakháídár* was a simple *mustájir*, having no power of transfer, and that the contract was terminable at the will of either party; but unfortunately he never could bring himself to interfere with the *status quo ante* in the cases affecting the tenure that he had to deal with. He noted that cases had occurred where the *Háthrakháídár* had been ousted by the original proprietor either of his own motion or through the action of a *Pancháyat*, and also where dispossession had taken place in accordance with a judicial order. In all cases the settlement was made with the *Háthrakháídár* without any condition whatever as to the nature of

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his tenure. The consequence is that the right of *Háthrakháí*, the right to take the proprietor's share of the produce, minus a fee, varying in amount, in recognition of the rights of the original proprietor, has crystallized into a permanent transferable and hereditary right. The *Háthrakháídárs* being men of power have been steadily encroaching on the rights of the original proprietor ever since the Regular Settlement, and have acquired by prescription certain privileges to which they originally had no right whatever. In this they are assisted by our system of record under which, as they pay the revenue, they are shown as inferior owners, the original proprietors beings hown as superior proprietors. The *Háthrakháídár* cannot claim any right to the land; all that he can claim is his share of the produce. He cannot claim to share in the land by partition, and he has nothing whatever to do with arranging for the cultivation. As a rule, the *Minár*, *Jakh*, *Rasúl arwahi* and *Ganesh* fees belong to the original proprietor. There are some doubts as to *Bhárá* and *Mohassil* fees.

Viewed in the light of our present revenue administration, the *Háthrakháí* contract appears to be a very one-sided transaction, but, at the time it was made, the consideration was material and valuable, *viz.*, protection from the extortionate demands of the Sikh farmer. Now the contract exists in virtue of prescription, while the reasons for its existence have passed away. If the right course would have been to oust these entrustees of the right to pay the revenue, the Regular Settlement was the time and opportunity for such a measure. One reason why the *Háthrakháídárs* maintained their position was the doubt and distrust with which our first Settlement operations were regarded by an ignorant people. In fixing their boundaries even their object was not to include as *much* but as *little* land as possible within the village. Instances of this are numerous.

Taraddadgárs.

The *taraddadgári* tenure also dates from the time of the Siáls, though it was under Sáwan Mal's fiscal administration that it was most fostered. This tenure is closely allied to the *adhlápi* and *chakdári* tenures of the southern districts of the Multan division. The conditions and circumstances under which the *taraddadgári* tenure arises and has arisen are exceedingly diverse, and the rights and privileges of the *taraddadgár* are of great variation. The highest form of the tenure is where the *taraddadgár* is a full proprietor; the lowest where he is nothing more than a tenant who, so long as he cultivates, cannot be ousted, but whose rights are neither transferable nor hereditary. The indigenous relations subsisting between proprietors and tenants in this district have favoured the growth of this tenure, no less than Sáwan Mal's efforts to extend cultivation. In Jhang it was the proprietor who ran after the tenant and besought him to cultivate his well. The proprietor often found, and even now often

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finds, it worth while to make over a well in working order to a tenant, on the terms that he should pay half the proprietary share of the produce to the proprietor, who remained responsible for half the revenue, and himself retain the other half and pay half the revenue, it being understood that so long as the tenant continued to cultivate or arranged for cultivation he could not be ousted from the land so made over. Any person holding land belonging to another on these terms is called a *taraddadgár*. He has taken the land or the well on *taraddad.* His tenure is *taraddadi* or *taraddadgári.* Where a well in working order was made over, if the making over took place many years ago, the *taraddadgár's* right will probably be hereditary but not transferable. His son will succeed him, but he cannot sell or mortgage his rights, as the agreement is a personal one. Where, however, the proprietor of the land made it over to a *taraddadgár*, who constructed a well in it at his own expense, the *taraddadgár*, in the absence of any express agreement, is a full half proprietor. So long as the well lands are undivided, the *taraddadgár* proprietor is responsible for the cultivation of the land, and either loses his rights or becomes liable to be cast in damages at the suit of the original proprietor of the land, if he fails to cultivate or cultivates in a manner contrary to good husbandry. But he has the power to partition the well estate; and, once partition is effected, he becomes absolute proprietor of half the water and of the land that has fallen to his share. The right to claim partition is the test of full proprietary right. If the *taraddadgár* cannot claim partition, he is not a full proprietor, whatever his other privileges. All *taraddadgárs* have the power of arranging for the cultivation. It does not matter whether the *taraddadgár* cultivates himself or by a tenant. So long as the land is cultivated, the original proprietor cannot interfere. The above remarks apply chiefly to old *taraddadi* tenures. New tenures of this description have been chiefly created by deed, and it is only where the deed is silent that evidence of local custom is admissible. The original proprietor has, however, to be very careful how he treats his *taraddadgárs*. In one case the deed creating the tenure declared that the *taraddadgár* had no power to mortgage. He wanted to mortgage, but the proprietor refused to allow him to do so. The *taraddadgár* then threw up the well, and the proprietor found himself saddled with a well out of work but bearing an assessment, and with but little hope of obtaining a tenant. Instances of the *taraddadi* tenure on *sailáb* lands are exceedingly rare, even if they occur at all. The rights of hereditary tenants on *sailáb* lands are analogous to those of *taraddadgárs*, but an occupancy tenant hardly ever pays half the revenue. As a rule, he pays at the same produce rates as the tenant-at-will. His occupancy rights were acquired by his breaking up the land. He probably also took the entire crop for the first one or two years rent free.

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The introduction of canal irrigation on to a well held on *taraddad* terms has given rise to a new problem. The *taraddadgárs* claim *taraddad* terms for the whole area included in the well holding; while the owners maintain that if the well is thrown out of work the *taraddad* agreement becomes inoperative and the tenant becomes a mere tenant-at-will and can be ousted. The chief point to note is that the area included in the well holding in the cases of old wells depended on the idiosyncrasy of the individual *patwárí*; in some cases only such area being included as was found on first measurement to be actually under cultivation; while in others an area of waste round the well was included. The *taraddadgár's* right has no doubt been admitted after the introduction of canal irrigation, but it extends to the area owned by his proprietor which was habitually under cultivation before the canal came: to no less and to no more.

Proprietary right under Sáwan Mal.

The fiscal administration of Sáwan Mal left indelible marks on the proprietary system of the district.(1) The theory that the land belonged to the State was carried by him to far further lengths than it had ever been carried before. Under the Siál rule the rights of the dominant tribe had been more or less respected, but under the Díwán they saw men who and whose ancestors had as tenants tilled their lands from time immemorial, and, as inferiors, had given them their daughters in marriage, elevated to the rank of full proprietors. Under Sáwan Mal any person who broke up land in any portion of the district, or who set to work a well that had been deserted, became the proprietor of that land or well. In practice the Díwán held that no man had any right to any land that he could not cultivate, and grants of waste land were given to anybody who could bring it under cultivation. Not only did this take place, but many persons who had formerly been tenants-at-will found themselves invested with the doubtful privilege of paying direct to the State. The proprietors dropped out because there was no room for them. The State took everything it could from the cultivator, and the idea of a middleman intercepting part of the collection was not for a moment entertained. Grants of waste *sailáb* land could be obtained by anybody who could pay the requisite *nazrána*. The result can easily be imagined. The Siál settlements and villages still remained Siál, but there was a strong infiltration of proprietors of every class. Nothing was sacred to Sáwan Mal. *Chúhras* and *kamíns* were in his eyes just as good proprietors as, probably better than, Siáls and Baloches. There were then no boundaries. The Siáls retained what they could cultivate. The waste was occupied by Sáwan Mal's colonists. Such a system was of course fatal to all proprietary rights over tracts, such as the superior proprietary rights that still exist in the Indus Kachhi and the Damán of the Dera

(1) An excellent account of Sáwan Mal's administration is given in Mr. Steedman's Settlement Report, Chapter VI, and in the Multan Gazetteer, Chapter V B.

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Ismail Khán district. When the representative of the Siál Kháns was dependent upon the charity of Sáwan Mal for his daily bread, it is not difficult to understand why no superior proprietary rights survived. Probably such rights, too, were not very common, though the Ahmadpur and Garh Mahárájá Siáls and the Nawáb of Jhang have some times claimed that they did exist. The few instances of superior proprietary right that do exist, *e.g.*, those of the Rajoá, Thatti Bálá Rája and Alipur Sayyids over Bukhári, Táhrú and Buddhí Thatti, are creations of the Regular Settlement. The land belonged to the superior proprietors, but the inferior proprietors had been so long in possession by taking produce and direct payment of revenue to the Sikhs, that they were deemed to be entitled to the proprietorship, subject to the payment of a proprietary fee, usually a percentage on the *jama*.

The creation of villages at the Regular Settlement.

Shortly after annexation, the time between being taken up by two Summary Settlements, the Regular Settlement commenced, and it became necessary to fix village boundaries and to create private proprietary rights in land where they had never before been recognised even if, as is very doubtful, they had ever existed. The following quotation from Mr. Monckton's report describes how this was effected, and what the villages were when the Regular Settlement began :—

"The revenue arrangements of the native governments in the Multan province never having recognised the village system, but dealing separately with each well or cluster of wells, there were naturally no well defined estates, and the *mauzahs* in Mr. Cocks' and the Summary Settlements were merely parcels of land paying revenue under one denomination, but with no fixed principles for their union. Generally there would be one principal village by which the name of the *mahál* would be distinguished, with subordinate hamlets and outlying wells, often at a great distance, and situated within the boundaries of another estate. In *parganas* Chiniot and Jhang the *mauzahs* were tolerably regular and in making the demarcation of boundaries the outlying wells were treated as *chaks*, if their owners desired to continue attached to the parent village. In *parganas* Kádirpur and Uch the holdings appeared to have no tie in common. Many *mahâls* were composed entirely of portions of lands (wells ?) scattered among other estates and having no village site or any head whatever. These last were all abolished in the revised *hadbast*, and the estates were formed with reference to village sites only ; no outlying *chaks* were left except in *jágír* villages. The people readily acquiesced in the change, and any other course would have led to indefinite complications in the prepartion of the record of holdings and responsibilities, and in the determination of rights in waste land, especially the *sailába* ; while no collocation of holdings according to similarity of caste, among a people wholly unaccustomed to act in common, offered so fair a chance of cementing a union as that of common interest involved in a compact topographical distribution."

Briefly, within the *mahál* or village, the boundaries of which had been thus arbitrarily fixed, each man in possession of land, of which he took the produce and paid the revenue, was recorded as proprietor. The waste lands were almost invariably recorded

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as village common land held on *khewat* shares. But little attention appears to have been paid to the determination of rights in the waste. In fact there probably were no rights. In some villages the cultivation was measured up alone, and alone numbered on the field map. If the people had understood our revenue system, and if there had been any inquiry into the proprietorship of the disused wells in the waste, there would probably have been a considerable diminution of the area recorded as village common. But the people were doubtless apathetic to a degree, and any energy evinced was rather directed against the acquisition of waste land, so that unless it had been reserved as Government property there was perhaps nothing to be done except to record the waste as village common. The waste lands included in the village boundaries were thus made a present to the *khewatdárs*.

Partition of the waste.

The development of the district led to numerous wells being sunk in the jointly owned waste, and at first the more powerful families sank the wells without objection : the reduction of the available area, however, led to quarrels and to the necessity of partitioning the area. This necessity was greatly accentuated when canal irrigation was afforded and a great deal of time was spent during the late settlement in carrying out such partitions. The waste was entered as being owned on *khewat* shares, and the question at once arose whether this meant that each proprietor was entitled to receive from the waste an area proportionate to the area held by him in severalty or to the revenue paid by him on that area. Where the revenue was fluctuating the area has almost invariably been taken and generally also where it was fixed. The area owned by each man has not varied greatly since the Regular Settlement and provides on the whole the fairest basis. Most of the large areas of common waste in canal-irrigated villages have now been partitioned.

Colony villages.

The terms on which the land is held in the colony villages of the Chenab Canal will be found in Chapter III C of the Chenab Colony Gazetteer. In the few canal-irrigated Government villages on the Jhelam Canal in the Jhelam Nahri circle the land, where not held in proprietary right, is held on the terms applicable to tenants in the Jhelam Colony, not bound by horse-breeding conditions. Arrangements were made for the allotment of these estates by the Settlement Officer during the recent Settlement. Owned and leased well plots were found in all of them, and the first proceeding was to rearrange the irregular boundaries of the plots to fit in with the settlement squares. The whole of the *chak* was then measured up on the *killa* system. Out of the balance available the first choice was given to owners whose land had been taken up for public purposes in surrounding villages: this land was allotted in full proprietary right. Former lessees who had thrown up their leases and former residents in the estate who were found to occupy very little land were then accommodated. The balance was offered to selected owners of the Chenab and Jhelam riverain who were originally

chosen for allotments promised on the Bhangu Branch of the Chenab Canal which could not in the end be provided. These Government estates have been assessed on the same principles as the proprietary estates of the circle, but tenants pay as a *málikáná* an additional 4 annas per rupee of revenue.

Riverain boundaries.

The boundaries of opposite villages in the intermediate river bed were demarcated at Mr. Steedman's Settlement, and the river measured and mapped. The main principles on which the boundaries were fixed were these. The boundaries of the adjacent villages were first mapped according to the Revenue Survey of 1855 and the Regular Settlement field maps. Then on the same map all land that had since accreted and been occupied and held by either village as proprietor was plotted. Land once so held was allotted to the occupying village. If any land still remained on which it was clear that nobody had been in possession, it was generally divided between the two villages, though if one village had since last Settlement acquired a large slice of the river bed, while the other had lost by diluvion, the major portion of the hitherto unappropriated land might be awarded to the latter.

The boundaries so fixed by Mr. Steedman have, with very few exceptions, been accepted and were remapped at the recent re-settlement. Mr. Steedman, however, recorded all submerged land as owned by Government. As regards such land there is one rule for the whole of the district. If land held now or formerly in proprietary right decretes or has decreted, and subsequently land accretes on the site of such land, it will be the property of the proprietors whose land formerly occupied that site.

Land which had been decreted since Mr. Steedman's Settlement remained in the names of the proprietors: but as a matter of fact, owing to the difficulty of deciding who were the original owners, little land on recovery from the river had been mutated to the original owners and considerable trouble was occasioned by the continuance of the incorrect entry of Government title. The opportunity has now been taken to find out and record the original owners for all land still shown as owned by Government. Less trouble than was anticipated was occasioned, and only few difficult cases were encountered. Reference had usually to be made to the Regular Settlement record and to the annual papers of Sambat 1930 (1873 A. D.), the last prepared before the Revised Settlement, and also to the administration paper of that Settlement. By this means a frequent cause of dispute has been removed, and an opportunity for chicanery taken away from the patwari.

Village headmen.

Village headmen are appointed under the ordinary rules: the Deputy Commissioner of Lyallpur being till lately responsible for the appointments in the Chenab Colony villages. The villages on the river banks have a superfluity of headmen, but in the upland

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villages it has been found necessary to increase the number in consequence of the introduction of canal irrigation. The total number of appointments for the district is 1,428 ; distributed as follows among the tahsils—Chiniot 548, Jhang 619, Shorkot 261. As elsewhere the headmen receive 5 per cent. on the land revenue which they collect as an additional cess, and 3 per cent. *out of* the collections of occupier's rates. There are no chief headmen.

Zaildárs.

The *zaildárí* system was introduced into the district at the revised (1880) Settlement and 60 zails were formed. The zaildárs in addition to the usual 1 per cent. which they received out of the revenue of the villages included in their charges were given small (*zaildárí*) *ináms*. On re-settlement of the district the number of *zails* in old villages has been reduced to 50. In six cases, however, the *zails* were sub-divided and two *zaildárs* allowed: under the orders passed, as soon as one of the *zaildárs* in these amalgamated *zails* vacates his office, no successor is to be appointed without the sanction of the Financial Commissioner; the whole *zail*, as a rule, going to the survivor. The graded system of allowances was at the same time introduced. Similar arrangements have been sanctioned for colony villages,[1] where there are nine appointments. The allotment by tahsils for the whole district is as follows :—

	1st grade 250.	2nd grade 200.	3rd grade 150.	4th grade 100.	Total.
Chiniot...	5	6	5	6	22
Jhang	5	6	6	7	24
Shorkot	3	3	4	3	13
Total ...	13	15	15	16	59

Inamdárs.

As part of the *zaildárí* arrangements 50 *lambardárs* were given small (*zamindárí*) *ináms* in 1880 aggregating Rs. 1,230. The number has now been reduced to 32 in old villages and an additional 9 have been sanctioned for the colony villages.[1] The *inám* is now in each case Rs. 40.

Patwárís.

The staff of *patwárís* has been given in section A of this chapter. The pay of these men and the incidental expenses of the establishment, which was formerly defrayed from the collections of a special (*patwár*) cess on the land revenue, are now paid by Government.

(1) Punjab Government letter No. 2867 of 5th October 1907.

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British Settlements. Summary Settlements.

During the pre-annexation administration of the Punjab by the British Government on behalf of the Lahore Darbár, the Jhang district was removed from the Multan Province, only the villages in the vicinity of Garh Mahárájá and Ahmadpur being left with Múl Ráj. Mr. Cocks, an officer of the Company's service, was sent to make a Summary Settlement, which was effected in 1847-48. Fixed cash assessments were introduced based on the Sikh returns, with a reduction of 10 to 15 per cent. in the rest of the district and 20 per cent. in the Kálowál villages. These assessments broke down in 1849-50 when prices had fallen far below the level at which they had been taken by Mr. Cocks in commuting the grain collections given in the Sikh returns.

Before the second Summary Settlement took place the Punjab was annexed. The trans-Chenab villages of Chiniot tahsil were included in Shahpur district and the Garh Mahárájá and Ahmadpur villages in Rangpur (now Muzaffargarh) district. The necessary revisions in the assessments were made in Shahpur by Mr. Thornton and subsequently by Mr. Ouseley, and in Jhang by Major Hamilton, followed by Mr. Monckton. The reduction given was apparently about 18 per cent. or half a lakh out of 2¾ lakhs. The Settlement of the Muzaffargarh villages, which synchronises with the second summary assessment of the rest of the Jhang district, was Mr. Wedderburn's first Summary Settlement of 1850, under which a demand of Rs. 30,452 was imposed. This was raised by Captain Graham seven years later to Rs. 32,460, but the original assessment had been heavy, and it was speedily found that the enhanced revenue could not be collected : the assessment was accordingly reduced in 1859 by Captain Maxwell to Rs. 28,975. Meanwhile the second Summary Settlement of the rest of the district had remained in force until the Regular Settlement took place. The demands of the first and second Summary Settlements for the whole district were as follows :—

	First Summary	Second Summary.
Chiniot	82,863	61,246
Jhang	1,21,519	1,02,858
Shorkot	68,356	58,988
Do. (Muzaffargarh villages)...	(30,452)	30,452
Total ...	3,03,190	2,53,544

The Regular Settlement.

As no changes were made in the district boundary before the Regular Settlement of the district, the Shahpur villages were assessed by Mr. Ouseley, the Settlement Officer of that district, Mr. Monckton being in charge of operations in Jhang. These two Settlements took place practically at the same time, *i.e.*, between 1853 and 1857. The Muzaffargarh district did not come

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under Regular Settlement until 1873, but when the Ahmadpur and Garh Mahárájá villages were included in Jhang district in 1861, Major Dwyer, the Deputy Commissioner of Jhang, carried out a Settlement which, though nominally a Summary Settlement, was on the same lines as the Regular Settlement of the rest of the district. It is convenient to treat this Settlement as the Regular Settlement of this part of the district.(1)

The first operation of the Regular Settlement was the demarcation of boundaries, hitherto non-existent, for every village and the preparation of a field map. Rates per acre cultivated were framed as assessment guides and fixed assessments maintained throughout the district. The ground work of the assessment was the cultivated area, but the returns were in themselves not very reliable and the action of the river frequently rendered them out of date. Care had to be taken, too, to assess adequately in cases where land had been deliberately thrown out of cultivation. In the end the Settlement Officer's personal knowledge of each village, together with the pitch and result of the previous assessments, went far to modify the assessment brought out by the application of the revenue rates to the cultivated area returned. Indeed in Shahpur Mr. Ouseley practically abandoned his rates altogether as they turned out to be too high. A system, faulty though it proved to be, was introduced for the modification of the village assessment where areas were decreted or restored by the river. Hitherto apparently no reduction had been allowed where the river carried away assessed land. The assessments of the Regular Settlement as introduced were as follows:—

		Mr. Ouseley	Mr. Monckton.	Major Dwyer	Total.
Chiniot	...	33,476	33,995	...	67,471
Jhang	...	...	1,13,246	...	1,13,246
Shorkot	...	...	58,147	28,502	86,649
Total	...	33,476	2,05,388	28,502	2,67,366

This paragraph may fittingly close with the following extract from paragraph 165 of Mr. Steedman's Settlement Report: "Of the three assessments, that of Mr. Ouseley was undoubtedly the most heavy and that of Major Dwyer the lightest. Mr. Monckton's was, with a few exceptions, an exceedingly fair assessment both in the interests of Government and the people. The demand on the Jhelam side villages was heavy, and a few of the villages in the Centre Chenab Assessment Circle on the left bank of the river in the present Jhang tahsil were over-assessed, but otherwise an assessment, initially moderate, has been rendered

(1) Under Punjab Government Notification No. 10, dated 23rd January 1905, this Settlement was held to be the Regular Settlement for the purposes of the Land Alienation Act as originally enacted.

light by the extension of cultivation and the *jamas* have been hitherto paid with ease. Between Mr. Ouseley's and Mr. Monckton's assessments in riverain villages there was but little difference."

The second Regular Settlement, 1880.

The second Regular Settlement of the district was begun by Mr. Fryer in the cold weather of 1874. The whole of the assessment work, however, was carried out by Mr. Steedman, with whose name the Settlement is associated. The new assessments were introduced in 1880. Between the first and second Regular Settlements the Kálowál villages had been taken over from Shahpur and the Garh Mahárájá and Ahmadpur villages from Muzaffargarh. For the latter the Settlement of 1880 was notified as a first Regular Settlement.

The whole district was completely re-measured, the old plans, originally only fairly accurate, having become quite inaccurate by reason of the great increase in cultivation which had taken place. At the previous Settlement the river beds had not been mapped at all: this was now done, and at the same time boundaries were demarcated for villages on opposite sides of the rivers.

Assessment rates were worked out for each class of soil in each circle; and in actual assessment Mr. Steedman, as a rule, kept surprisingly close to the *jamas* brought out by the rates. The rates were applied to what would now be termed the cropped, plus the *taraddadi* areas, *i. e.*, the areas found at measurement to have been under crop during the year or ploughed up for sowing.

To assist him in working out his rates Mr. Steedman made out the usual produce, well and plough estimates, but when he came to the rates themselves he received but little assistance from these estimates and relied more on the rates at which the previous assessments fell, modified in cases where the previous assessments had proved burdensome. Comparison with rates in force in adjoining districts also contributed to indicate what the pitch of the new assessment should be. As a whole the enhancement taken by Mr. Steedman was due more to the large increase in cultivation which had taken place in the twenty years which had elapsed since the previous Settlement than to any enhancement in the rates themselves. The demand actually imposed, Rs. 3,57,867, was an increase of 34 per cent on the demand of the first Regular Settlement, cultivation having in the meanwhile increased by 30 per cent.

In the riverain villages fixed assessments were, with few exceptions, introduced throughout: the question of the introduction of fluctuation was carefully gone into, but the only tracts as to which there was any hesitation were the Chenab and Ravi riverain. On the Chenab the determined opposition of the people to fluctuation turned the balance in favour of fixed assessments.

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Land Revenue.

The second Regular Settlement, 1880.

The Ravi villages, however, which have since last Settlement been transferred to Multan, were placed by Mr. Steedman under fluctuating *jamas.* Altogether two riverain villages in Chiniot, four in Jhang and one in Shorkot were given a fluctuating *jama*; but it is clear from Mr. Steedman's village notes that he was prepared to introduce fluctuation in any village in which the owners desired it: the Shorkot village—Badrajbána—is a case in point —the owners thought the proposed fixed assessment too high and applied for fluctuation, which was at once agreed to.

For the purely well estates of the Kachhi and Bár Circles of Jhang and Chiniot tahsils Mr. Steedman devised the semi-fluctuating *cháhwári* system, which is one of the features of his Settlement. The system is admirably adapted to the rainless uplands of the district, and it has been employed with slight modifications in the present Settlement.

Mr. Steedman explained the nature of this fluctuating assessment in the following passage:—

"The system adopted is as follows:—A *jama* for each village has been announced in the ordinary way and distributed by *báchh* over the wells in cultivation. The *jama* assessed on each well will be paid by the proprietors thereof so long as the well continues to work. If the well falls out of work a remission will at once be given, dating from the harvest after the well ceased working. *There will be no measurements of the crop area year by year.* If there is a crop of any description, however poor it may be, the well owner will be liable for the full instalment of the harvest at which that crop is reaped. When a well assessed at this Settlement subsequently falls out of work, and is afterwards again brought into cultivation, the *jama* assessed on the well at the original *báchh* will be at once re-imposed. This disposes of wells assessed at Settlement. New wells will be allowed to remain revenue-free for three years, after which they will come under assessment. For old wells repaired, one year's grace will be ample. All new wells in any given village after the expiry of the period of grace will pay at a uniform well rate, fixed by the Settlement Officer and announced by him with the other *jama,* and generally about ⅛th lower than the average incidence per well of the announced village *jama*. The assessment on a new well will be remitted at once on its falling out of cultivation, and at once re-imposed when again put to work."

At Settlement 43 villages in Jhang and 60 in Shorkot were assessed in this manner. The scheme having been worked out after the submission of the Chiniot Assessment Report, no villages in that tahsil were placed under this system, but in the final orders on the Settlement an opening was left for the extension of the system, and it was quickly asked for by the Sayyid proprietors of the Rajoa villages.

Of Mr. Steedman's Settlement it is hardly possible to speak too highly. The rates of course were notoriously low and, with low rates, even an unequal distribution would not cause great hardship: as a matter of fact the measurements were extremely carefully made, and the distribution of the assessment both over

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The second Regular Settlement, 1880.

villages and over holdings was carried out with care and sympathy. The introduction of fluctuation in areas where cultivation is extremely precarious relieved owners of the liability to pay revenue after the assessed assets had ceased to exist, and, up to the period of the introduction of canal irrigation, the revenue was collected with the utmost ease. It is true that the fixed assessments broke down on the Chenab, and to some extent in the Bár villages west of the Chenab in Chiniot, where suspensions and remissions had to be given in the years 1899-1900 and 1900-01. This, however, was directly due to the introduction of canal irrigation and that such a result would follow was foreseen by Mr. Steedman himself and noted in his final report.

Changes between 1880 and 1901.

On the introduction of canal irrigation from the Lower Chenab Canal it became necessary to devise an assessment for the canal-irrigated areas. Originally the assessments ordered were: (1) canal occupier's rates on a schedule which, from the wheat rate (which is as a matter of fact also the average rate), may be called the Rs. 3-12-0 per acre schedule, and (2) owner's rate at Re. 1 per acre, of which half was remitted for ten years; these assessments were apparently devised for villages under fixed assessments, and the owner's rate, which is a land revenue rate, was imposed because the term of the Settlement had not expired and the fixed assessments could not be cancelled. Eventually the half owner's rate was added to the occupier's rates, which accordingly were levied on a Rs. 4-4-0 per acre schedule, which is still in force in these villages. For the case of villages under *chíhwíri* assessments, it was ordered that as long as the wells were worked they should continue to pay the assessed well *jamas*, and if canal irrigation was also taken an additional *nahri parta* of 8 annas per acre harvested. For areas outside the boundaries of wells actually at work harvest rates were sanctioned: 8 annas per acre for *baráni*, Re. 1 for *sailáb* and Re. 1 for *nahri* (of which 8 annas was treated as *nahri parta*).

On the Lower Jhelam Canal the occupier's rates are levied on the Rs. 3-12-0 schedule of that canal, and up to the recent Settlement no other rates were assessed in the few villages which were lucky enough to receive irrigation.

The introduction of canal irrigation into the upland villages had the immediate effect of attracting tenants to the upland and colony villages. The movement was intensified by the lavish allotment of squares to the riverain owners, especially on the east of the Chenab. It became necessary to give some relief in the riverain villages, and sanction was accorded to the introduction of crop rates or *chíhwíri* fluctuation into villages hitherto under fixed assessment where this course was desired by the owners.

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Changes between 1880 and 1901.

The crop rates sanctioned were per acre—

		Chahi and nahri.	Sailáb.	Baráni.
		Rs. a. p.	Rs. a. p.	Rs. a. p.
Chiniot ...		1 4 0	0 14 0	0 8 0
Jhang	Chenab ...	1 4 0	0 14 0	0 8 0
	Jhelam ...	1 8 0	1 8 0	0 8 0
Shorkot ...		1 6 0	1 2 0	0 8 0

Under these orders eight villages were placed under *cháhwári jamas* and 31 (practically all on the Chenab) under crop rates; at re-assessment, therefore, there were 124 villages under *cháhwári jamas* and 38 under crop rates.

The third Regular Settlement, 1906.

Although the 1880 assessments were sanctioned for twenty years only, the resettlement of the district was postponed owing to the changes impending in consequence of the introduction of irrigation from both the Lower Chenab and Lower Jhelam Canals. The resettlement actually commenced on October 1st, 1901, and embraced the whole district outside the Chenab Colony. For the details of the Settlement the Settlement Officer's Assessment and Settlement Reports should be consulted.

New survey.

The whole district with the exception of the Thal was remeasured: the measurements being for the first time on the square system, and field maps of a scale of 40 *karms* (=220 feet) to the inch were prepared.

Killabandi.

A feature of the measurements made at this Settlement is the introduction of the *killabandi* system, the origin of which is given in Chapter III C of the Chenab Colony Gazetteer. The success of the sub-division of the survey square in the Chenab Colony, where it is the unit of grant, into 25 similar sub-squares or *killas* led to an inquiry into the advisability of enforcing the *killabandi* in canal-irrigated proprietary villages. One village was taken up for the experiment in the year before Settlement, and in consequence of the partial success there obtained, general orders were issued that in the new measurements all survey squares or parts of squares in culturable *banjar* land likely to be commanded by the Chenab or Jhelam Canal should be mapped *killawár*, each *killa*, instead of as usual each square, forming a separate survey field. General orders were at the same time issued that as soon as canal irrigation commenced, the cultivators were to arrange their

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Land Revenue.

Killabandi.

fields according to the *killas* already mapped and assistance was promised to enable them to identify the *killa* boundaries on the ground. Immediately after measurements the Chiniot, Dhaular and Bhangu distributaries of the Lower Chenab Canal were extended into villages which had been treated in this way and owing to the efforts of the Tahsildars and Naib-Tahsildars the success achieved was considerable. It still remains to be seen whether the same results can be achieved on the Lower Jhelam Canal where irrigation has not yet been fully developed.

As regards land already cultivated on the Chenab Canal orders were given that *killabandi* was not to be enforced at all on partitioned wells and that elsewhere it was to be carried out on the application of the owners if they demarcated the new field boundaries by *killas* at measurements. Most owners were alive to the advantage to themselves in not having each irregular boundary surveyed and mapped and did so apply: the patwárí too, being only too glad to be able to show a large outturn of work, gladly mapped *killawár*, but some difficulty arose in getting the new field boundaries down on the ground, and indeed until the Irrigation Department realign the water-courses on square boundaries, full success will not be achieved, but the fact that the maps are *killawár* will secure that all future partitions will be by *killas* and, when the boundary of ownership coincides with *killa* boundaries, *killabandi* must follow. Probably it would have been better to have laid down that the measurements should be *killawár* in all canal-irrigated and unpartitioned land, but as a matter of fact the additional area which would have been so measured, had these orders been issued, is quite insignificant. On the Lower Jhelam Canal indeed, where irrigation had only lately been afforded from the Ghazni Rájbaha, all unpartitioned land has been measured *killawár* by order, and a special staff had to be employed to re-arrange the field boundaries on the spot.

Killabandi consists of three processes: (1) *killawár* measurements; (2) arrangement of fields *killawár*, which should include the alignment of water-courses on square boundaries; (3) re-arrangement of proprietary boundaries on *killa* lines.

The first and second processes have been carried out as explained, and in all new irrigation the water-courses are from the first properly aligned. Little has been done on the third head during the Settlement. Owing to the fact that the previous measurements were not on the square system and to the inaccuracy of the area calculations made at the previous Settlement, it was impossible to carry out any exchanges until after measurements: and in any case on wells at work it was inadvisable to do so before the introduction of irrigation. Partitions, however, have been made *killawár* in areas within the boundaries of

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Killabandi.

canal irrigation and the area partitioned owing to the enormous extent of common waste in the uplands has been very considerable. On partition of village waste owners are very generally given the land which adjoins their existing properties and where this is the case, no exchange will be required as the partition is made *killawár*. Some exchanges, however, have been carried out towards the close of Settlement to enable the revenue establishment to see what is required, and detailed instructions have been inserted in the draft *dastur-ul-amal* to secure that exchanges are not lost sight of at the quadrennial attestation of canal-irrigated villages.

Method of assessment.

The three methods of assessment in force are—

(1) The fixed assessments.
(2) The fluctuating assessments.
(3) The *cháhwári* assessments.

In many villages two of these methods have been introduced, and in the village of Jhang all three; but in every case the areas to which each method applies, have been clearly demarcated.

(1). *Fixed assessments.*—Fixed land revenue assessments have been announced for the villages or parts of villages in which this method of assessment has been introduced. These fixed assessments, however, are liable to alteration both under the dialluvion rules and where remissions are given on wells falling out of use. The revenue on the village grazing area (*ghácharí*) is a fixed assessment: this too is liable to alteration under the dialluvion rules.

(2). *Fluctuating assessments.*—Fluctuating land revenue assessments have been introduced in two main classes of villages: (1) throughout the canal-irrigated uplands and (2) in many riverain villages, especially on the Chenab. The only difference in the method of assessment is that in the uplands a uniform *sailáb* rate of Re. 1 per acre matured has been imposed on all crops, whereas in the riverain villages the *sailáb* crops have been divided into three classes with different rates which vary from circle to circle. Under this system, after the *kharíf* and *rabi* harvest inspections the patwárí applies the various rates sanctioned for the village to the matured acreage of each class of cropping found at inspection and works out the harvest demand. Where a *rabi* crop follows a *kharíf* crop on the same land (*dofasli sál*) both are assessed, but where the second crop follows the first on the same land in the same harvest (*dofasli fasl*) the second crop is not assessed.

Under the rules for remissions on new wells, a well receives remissions at each harvest as long as the period of protection lasts.

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Method of assessment.

The *baráni* rate, 8 annas, is the same for all villages throughout the district, and in the uplands the *sailáb* rate is uniform at Re. 1 per acre matured. In the riverain villages within the limits of each circle the *sailáb* rates do not vary from village to village. Both *cháhi* and *nahri* rates, however, vary from village to village, an appropriate *cháhi* and *nahri* rate having been announced for each village.

(3). *Cháhwári assessments.*—This method of assessment has only been imposed in non-canal upland villages or parts of villages. For all wells which had been at work in any of the five years on which the crop averages were based a well assessment has been announced. For all other wells a village rate for new wells has been fixed. The assessment on any well will only be collected for the harvest in which the well is at work; the *kharíf* share being ⅓rd and the *rabi* share ⅔rds of the total annual assessment.

Under the rules for remissions on new wells a well receives remissions at each harvest as long as the period of protection lasts.

Initial assessments in colony villages.

The assessments imposed in the colony villages on allotment were of a summary nature. The details will be found in Chapter III C of the Chenab Colony Gazetteer. The villages are included in all three assessment circles of the Jhang and Bhowana Branch given in Appendix XI (*b*) of the Gazetteer. In two, owner's rate and enhanced málikáná have already been imposed. Assessment reports for both have been prepared with a view to a Regular Settlement in these circles, but orders have been deferred pending the disposal of the report of the Colonies Committee which sat in the winter of 1907-08. At present, therefore, a matured acre in a colony village, if canal-irrigated, pays, in addition to an average occupier's rate of Rs. 3-12-0, a málikáná of 9 annas and revenue rate of Rs. 1-8-0, or Rs. 5-13-0 in all; and, if not so irrigated, a málikáná of 2 annas and revenue rate of 8 annas. The cesses detailed in the next section are additional: but málikáná is not paid by those who have obtained proprietary rights in their holdings.

Incidence of land revenue.

Upon the figures for matured area adopted by the Settlement Officer, amounting to Rs. 3,49,504 acres, a revenue of Rs. 4,96,477 was imposed in proprietary villages, of which Rs. 2,34,812 was fixed and Rs. 2,61,665 assessed under the fluctuating systems. The average incidence for the district was Rs. 1-6-8 per *matured* acre, and varied from Rs. 1-2-8 in the Shorkot Kachhi to Rs. 1-14-9 in the Chiniot proprietary villages irrigated from the Lower Chenab Canal.

Cesses.

The only cesses now levied on the land revenue are the local rate and the lambardár's cess or *pachotra*. The local rates

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Land Revenue.

Cesses.

in colony and old proprietary villages is not at present uniform: the rates are:—

	District. Per cent.	Colony. Per cent.
Local rate	8⅓	12½
Lambardárí	5	5
	13⅓	17½

Agency of assessment.

The assessment of water-rates on the Chenab and Jhelam Canals has, from the first, been undertaken by the Irrigation Department, but the land revenue assessment in old proprietary villages, even where fluctuating, was previously carried out by the district staff. There are obvious inconveniences in a system by which portions of the Government demand on the same crops are assessed by separate departments, and considerable trouble is occasioned to owners by the necessity, which arises under this system, of seeing that the crop returns and deductions for failed crops made by each department are correct, and it distinctly makes for good administration that the whole assessment should be entrusted to the same staff. The obvious agency of assessment is of course the district staff which carries out the work elsewhere as part of its ordinary duties, but certain difficulties were encountered in getting the Irrigation Department to agree to give up the assessment of water-rates and, as the lesser of two evils, it has been decided to make over to that department the assessment of all land revenue within canal irrigation limits.

In the colony all assessments were from the first made over to the Irrigation Department.

For the whole district on the figures for 1907-08 the total demand of ordinary land revenue, including assigned, amounted to Rs. 7,85,320. In the same year the cultivated area of the district was returned as 719,348 acres which gives an average incidence of the land revenue upon the cultivated area as Rs. 1-0-8 per acre.

Revenue assignments.

Apart from the *ináms* paid to *zaildárs* and to *sufedposh inámdárs* the amount of revenue assigned is extremely small. The chief perpetual assignments are those held by the junior branch of the Siál family in Chund Bharwáná and Buddhi Thattí; by the Uch fakír in Uch and Wasáwá, and by the Rajoa Sayyids in their villages. The Náth Sáhib holds Bela Chandi Náth in *jágír*, as does the Thákur Sáhib most of Lala Johla, and the Báwa of Rashídpur one-third of Malkáná and Binda Malkáná. The heads of the Rajoa Sayyids and of the Bharwánás of Mukhiáná and Satiáná have been given fixed assignments from their villages in lieu of a former exemption from *tirni* enjoyed by these families in the days before the colonisation of the Sándal Bár.

Curiously enough the head of the Siáls has no suitable perpetual *jágír*. A *jágír* of Rs. 2,000 was granted to Muhammad

Ismail Khán for his life. It was, however, continued to his son Kabír Khán and on his death to Mauladád Khán, the present holder.

Suspensions and remissions.

Owing to the lightness of Mr. Steedman's assessments suspensions of land revenue have been seldom required. Even in the famine year of 1899-1900 only Rs. 16,457 were suspended and in 1901-02 Rs. 16,000 were remitted. Under the current Settlement most villages in which cultivation is at all of a precarious nature have been placed under some form of fluctuating assessment and it is not likely that suspensions will be required in the future.

Record of rights.

The current record of rights in force in the district is that of Mr. Abbott's Settlement for proprietary villages, and in the colony villages one prepared, after colonisation operations were completed, by the colonization officer. In proprietary villages the only special feature is the arrangement of the village lands into separate holdings formed of the areas attached to each well, the unattached land being incorporated in separate holdings after the well holdings. The system is that adopted generally in the South West Punjab where the existence of a well was the principal factor in the village economy. The introduction of canal irrigation has of course reduced the importance of the well in many villages but the system of record is convenient and has been retained.

In the colony villages the square is the unit and in the *jamabandi* the field numbers do not as usual form a series throughout the villages but consist of the number of the square with a sub-number showing the serial number of the field (*i.e.*, the *killa*) within the square.

Instalments.

Where the assessments are fixed one-third of the demand is payable in the *kharíf* and two-thirds in the *rabi* throughout the district : even under the *cháhwári* system these proportions are observed, and if a well is at work in the *rabi* and not in the *kharíf* harvest it pays two-thirds only of the full demand. Half the *kharíf* demand is payable on December 15th and half on January 15th except in Chiniot where the whole is payable on January 1st. Half the *rabi* demand is payable on June 15th throughout the district and half on July 15th.

Under systems of crop rate demands the harvest demand depends of course upon the area cropped. The demand is nominally payable on the same dates as the fixed demand when it is assessed by the Deputy Commissioner and on dates fixed for the canal when assessed by the Canal officer. In practice tahsildars are satisfied if they get in the *kharíf* demand by April 1st and the *rabi* instalment by October 1st, and there has been some slackness in collection in the past.

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Miscellaneous. Revenue.

Section D.—Miscellaneous Revenue.

The date palms of the district, though once the property of the State, have long been given over to the people, and Government now only takes a half share of the net profits of the fruit.

Dates.

Dates are not found in the Chiniot tahsil and but few on the Chenab in Jhang, but they are plentiful on the Jhelam and Joint rivers. Where the palms are few and scattered about the village no appreciable income is obtained from them, indeed the injury they do to the crops more than counterbalances the profit obtained. The groves, however, are valuable properties and are entered in separate *jamabandis*. They are mortgaged and sold without reference to the land on which they stand, so that it is not uncommon to find the land bearing date palms owned by persons other than those who own the groves. The inconsistency in ownership is probably originally due to the fact that the purchaser of a grove was only interested to get his purchase entered up in the date *jamabandi* and did not care what entry was made about the land. The almost universal custom is for the owners to sell each year the crop of dates while still green to a lessee or *baikhar* who takes all the risks. The price obtained by the owners is small of course, but on the other hand they are relieved not only from all risk but also from the trouble of protecting the trees, collecting the fruit and disposing of the crop. The groves, moreover, are often held on such minute shares that an arrangement by which one man should be responsible for the whole crop is absolutely necessary. Hindu owners, however, to a certain extent collect and sell the dates themselves and obtain considerably larger profits.

Only fruit-bearing female palms are assessed, and the rates at previous settlements were ; in Jhang in 1856, 6 pies ; in 1880, 8 pies : in Shorkot in 1856, 11 pies ; in 1880, 1 anna. At the recent Settlement it was estimated that the net annual profit from assessable trees was on the Chenab 2 annas 6 pies ; on the Jhelam and Joint rivers 4 annas 6 pies. The rates assessed were :—on the Chenab 6 pies ; on the Jhelam 9 pies ; on the Joint rivers one anna. The large increase in the number of assessable trees made it impossible to take higher rates ; and no assessment has been imposed in villages in which the number of assessable palms did not exceed 80. At the various Settlements the assessments have been :—

	1856.	1880.	1906.
Number of trees assessed	49,052	61,581	118,223
Assessment ... ... Rs.	2,079	3,087	5,677
Average rate per tree : ... ... Pies	8	9½	9½

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Miscellaneous Revenue.

The assessment of each village was the amount given by the rate per tree and was almost invariably distributed over the holdings at a uniform rate. The assessment is fixed and is altered only when assessed palms are carried away by the river.

Málikáná.

Málikáná is the additional assessment which is taken by Government from tenants cultivating Crown lands to represent the rent taken by the owner in addition to the State land revenue demand. The *málikáná* taken from Crown tenants in the colony areas on the Lower Chenab and Lower Jhelam Canals is of this nature and is dealt with in Chapter III, C of the Chenab Colony Gazetteer.

Previous to the introduction of canal irrigation the only assessments of this nature were those on leased wells and *báráni* or *sailáo* plots in State-owned areas. The following quotation explains the situation at the revised Settlement of the district:—

Leased areas in 1880.

"The assessment on the leased *darkhwásti* wells and plots, situate in the Government wastes of the Thal and Bárs, amounts to Rs. 6,310, more or less, on 290 wells or plots. These wells have been sunk at various times since the Regular Settlement, by persons originally Crown tenants under leases from Government. At the Settlement of 1880, following the orders passed in reference to similar Crown tenants in the Montgomery district, all lessees holding on leases granted previously to the issue of the Financial Commissioner's Book Circular VII of 10th March 1868, were recorded as full proprietors of their wells and the lands attached."

These wells are not found scattered here and there everywhere throughout the Bár and Thal tracts. They are generally located along the edge of the Bár near the village boundaries, and the lessees are usually residents of the nearest village. Those farther away in the interior of the Bár have been constructed more with the object of watering cattle than raising crops. Besides the well lands there are a few plots of *báráni* cultivation held on leases. The assessment of these wells and plots has been framed on principles different from those on which lands held in private proprietorship have been assessed. In the case of the latter the area under cultivation and the estimated area annually cultivated by a well have been the two bases of the calculation. In assessing these leased wells, the area of the grant without reference to the area under cultivation has been the point most considered. The lands are grants from Government. When the lease is given the land is waste, and the revenue demand is naturally proportioned to the extent of the grant. Taking two grants equal in area and quality of soil, the original assessments will be equal. If at the expiry of the original leases it is found that the lands of one lease are lying waste and the well out of work, while the other well is prospering and has a large cultivated area attached, this is no reason for diminishing the tax in the one case and raising it in the other. To do so is to put a premium on laziness and to tax energy.

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Miscellaneous Revenue.

Leased areas in 1880.

The revenue rates adopted varied from 5 annas per acre in the Thal to 8 annas in the Chiniot Bár. In addition to the *jamas* thus framed the lessees of all wells of which proprietary rights had not been given were charged one anna in the rupee as *málikáná*: cesses were charged as on ordinary land revenue.

The majority of the plots have now been included in canal irrigated *chaks*: and for the rest the land revenue assessment has been made on exactly the same lines as in the case of proprietary land. Where the land revenue is fixed or *cháhwári* the *málikáná* is fixed, but where the land revenue is assessed by fluctuating crop rates the *málikáná* is assessed in the same way. In all cases it has been pitched at 33 per cent. of the land revenue assessment. The estimated income from leases is: land revenue Rs. 1,410, *málikáná* Rs. 470.

Ahmadpur and Garh Mahárájá rakhs.

The only important area available for lease now left consists of the Ahmadpur and Garh Mahárájá rakhs.

The rakhs were originally demarcated in a summary manner, without a full knowledge of the facts and without due regard to the interests of the people, by pencil lines drawn on the maps of the Revenue Survey. In not a few instances, wells and cultivated lands were included in the rakh area, and villages were cut off from their grazing grounds by intervening appropriated jungle.

Shortly after the commencement of the 1880 Settlement a revision of the rakh demarcation was completed by Mr. Fryer. The revision of the rakh boundaries was conducted on the same lines in this district as in Muzaffargarh. The result was that the Government waste land situated in the two tracts was cut down to 32,876 acres from 54,857 acres. The rakhs in the two tracts are now thirteen in number. It was at first conditioned that the wood growing on the surrendered land should remain the property of Government in absolute and indefeasible right, but after a reconsideration of the facts of the case a recommendation that no such rights should be reserved was accepted by the Government.

Shortly after this Settlement rakhs Garh Mahárájá and Shah Yusafi were leased to Mr. A. Broadway of Garh Mahárájá.

During the recent Settlement the boundaries adopted by Mr. Fryer have been affirmed and remapped; the only change made has been to include in the revenue papers of each rakh estate the proprietary wells within its boundaries: these having been hitherto incorporated in the records of a neighbouring village. Lambardars have also been appointed. For the present the grant of fresh leases in these rakhs has been prohibited.

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Miscellaneous Revenue.

Tirni.

Tirni is, strictly speaking, the tax recovered by the State for the right to graze cattle in grazing areas owned by the State. Before the colonization of the Bárs this branch of revenue was of considerable importance and collections averaged little short of a lakh of rupees. A detailed history of the impost was given in Chapter V B of the previous district gazetteer, but for present conditions the following abstract will suffice :—

"The earliest system employed by the British Government was copied from the Sikh *régime* and a capitation tax was levied on cattle, which was paid by Sadar *tirni-guzárs* for their adherents and collected from them by the Sadar *tirni-guzárs*. The amount of the tax was probably based on previous collections, tempered by the fear of the Sadar *tirni-guzárs* that, if their quota was too little and their profits too great, some other big man would cut in and offer to pay more and get the contract. The contracts were probably yearly and there was no enumeration. But cattle wherever grazing paid the tax. No grazing limits were fixed at all. This system lasted up to the Regular Settlement when village boundaries were demarcated and waste land within the boundaries was surrendered to the khewatdárs of the village. It then became necessary to exempt cattle not grazing in the Government jungles, as cattle grazing only within village boundaries were not liable to the tax.

The system proposed by Major Hamilton was, therefore, adopted. Villages whose cattle grazed in the Bár (*tirni-guzár*) and all *rahnas, jhoks*, &c., in the jungles were distributed among the Sadar *tirni-guzárs*. An enumeration was attempted on which the demand from the Sadar *tirni-guzárs* was based. The latter collected from their allotted villages, &c., and, having paid *tirni*, the cattle entered in the enumeration lists could graze anywhere. For *non-tirni guzár* and unenumerated cattle a special staff was maintained which seized such cattle and recovered punitive rates from them. Under this system the *naubarámad tirni* was collected by direct management.

This system lasted from 1860 to 1874. Finally, to get better results, the *chak* system was introduced. The Government jungle was divided into *tirni chaks*, and all villages, *rahnas*, &c., were assigned to a *chak*. The cattle of *tirni-guzár* villages and hamlets were enumerated. *Naubarámad* cattle consisted of all cattle not enumerated for the *chak*. The *chak* contracts were let out annually, the assessment being for the amount brought out by the enumeration figures *plus* an estimate for *naubarámad* cattle. The old Sadar *tirni-guzárs* usually took up the *chak* contracts and became *chakdárs*. Under this system the *naubarámad tirni* was farmed with the *tirni-guzár* assessments. The *chaks* were sometimes managed direct. This system was in force from 1874 to 1884, and still held good at the revised Settlement except in the trans-Jhelam tract (*kachhi*), where a separate system was introduced in 1879.

In 1884 the Multan system was introduced. Separate contracts were given for each village, *rahna*, &c., on the basis of an enumeration which was made with some care. These village contracts were for a period of 5 years and gave a right to graze in the *chak*. They were usually taken up by the *lambardárs*. *Inkári* and foreign cattle were provided for by *naubarámad* contracts, one being given for each *chak* annually. These *naubarámad* tracts were sometimes taken by the old Sadar *tirni-guzárs* but frequently by professional contractors.

CHAP. III, D.
Miscellaneous Revenue.
Tirni.

The history of the *tirni* administration shows the gradual narrowing of the unit of assessment from the clan to the *chak* and from the *chak* to the individual village; and the simultaneous weakening of the Sadar *tirni-guzár's* power. First collection from his adherents without enumeration, then collection from his adherents after enumeration; followed by collection in the *chak* only; and, finally, in 1884 the substitution of the *lambárdárs*. Each successive step marks a limitation. First, unlimited grazing and no record; secondly, unlimited grazing but a record of *tirni* paying cattle accompanied by heavy fines for trespass; thirdly, grazing limited to the *chak* but collection from *non-tirni-guzár* cattle by *chakdárs* themselves; fourthly, grazing limited to the *chak* and collection of *naubarámad tirni* by contractors.

The Sadar *tirni-guzárs* who really existed under the name of *chakdárs* up to 1884 were the headmen of the chief tribes of the various portions of the Bár, *e. g.*, in the Sándal Bár of the Jhang tahsil, the Sadar *tirni-guzárs* were the Satiána, Mukhiána and Dhuin Mohammad Bharwánas, and the Koreshis of Haveli Bahadur Shah."

Present arrangements.

During the recent Settlement a light fixed grazing assessment (*ghácharí*) has been imposed on village grazing areas, where extensive: the rate varies from Rs. 2-5-6 in the Kachhi to Rs. 6-4-0 per hundred acres in the Jhelam and Joint river circles. The total assessments imposed amount to Rs. 24,120.

For the still remaining Government grazing areas, *i. e.*, practically only for the Thal, the five-yearly contract system has been retained. In the contracts given out in 1904-05 two improvements were introduced:—

(1) It was made quite optional whether a village took up a contract or no. This was in theory the case before, but, as there was no village *ghácharí*, many villages, whose cattle never enter the Government area, were practically compelled to take up contracts: and did so without much objection in recognition of the justice of the Government claim to recover *tirni* on the private grazing areas: though the actual contract was nominally for something quite different.

(2) The amount of fixed *ghácharí* assessed in a village is deducted from the amount of the contract. This is obviously fair: the *ghácharí* must be assessed, because otherwise the village grazing might escape altogether now that the contracts are voluntary, but, as the contracts are based on the number of village cattle, including those which graze in the village also, if these deductions were not made, the cattle would be twice taxed.

The quinquennial contracts introduced at the close of the Settlement amounted to Rs. 4,235: and the *naubarámad* contracts for 1905-06 fetched Rs. 1,382, making a total *tirni* demand of Rs. 5,617.

CHAP. III. D.

Miscellaneous Revenue.

Sajji assessments.

The right to manufacture *sajji*, as explained in Chapter II E, from *lání* growing in Government jungles used to be leased annually to contractors, the income to Government from this source being about Rs. 10,000 per annum. This income has of course now ceased. In addition fixed assessments were imposed in certain villages, which at the Regular and Revised Settlements amounted to Rs. 663 and Rs. 825 respectively, as the share due to the State from the *sajji* profits obtained by the village proprietors. No such fixed *sajji* assessments were imposed at the recent Settlement, but an annual auction is held of the right to collect the Government share of the *sajji* profits obtained in the Shorkot village of Bhangu.

Land revenue on village sites.

The assessment of land revenue on village sites in the colony (*kiráya tah-zamíní*) is explained in Chapter III, C of the Chenab Colony Gazetteer. The collections in the Jhang district in 1906-07 and 1907-08 were Rs. 10,200 and Rs. 10,368 respectively. A *kiráya tah-zamíní* clerk is employed in both Chiniot and Jhang tahsils. The income is at present spent on the sanitary grants referred to in Chapter III, J (*d*), but the system will possibly be abolished at the instance of the Colonies Committee. There is no such assessment on the Jhelam Canal.

Acreage rate.

The acreage rate is explained in Chapter III, C of the Chenab Colony Gazetteer. No acreage rate was recovered in proprietary villages on the Lower Chenab Canal and any culverts that may be required in such villages are paid for separately by the villagers. On the Lower Jhelam Canal a rate of Rs. 2 per acre has been imposed, to be recovered per acre allotted in colony villages and per acre cultivable commanded in proprietary villages. The Superintending Engineer has at the same time been given a discretion in the case of proprietary villages to allow the villagers to dig their own water-courses on lines laid down by the canal officers on depositing "a small sum for supervision and demarcation." The accounts, however, are in some confusion, and collections have been suspended pending orders on the report of the Colonies Committee.

Excise.

As the Jhang district contains a preponderating Muhammadan population, the excise administration is of comparatively small importance. Table 41 includes figures for the Lyallpur Samundri and Toba Tek Singh tahsils up to the constitution of Lyallpur, as a separate district. Until the general reduction of central distilleries in 1896 such institutions were maintained at Jhang (behind the tahsil) and at Shorkot (the *sadar bhatti*); but there is none now in the district.

Excise income is derived from licenses to sell (1) foreign liquors, Rs. 500; (2) spirit made in British India, Rs. 5,500; (3) drugs, *i.e.*, *charas* and *bhang*, Rs. 3,000; and (4) opium, Rs. 6,000. The figures are for the year 1907-08. The total revenue

CHAP. III, D — Miscellaneous Revenue.

Rs. 15,000, may be compared with the figures for 1880, which were:—Fermented liquors, Rs. 3,000; drugs, Rs. 3,000; total Rs. 6,000. Excise expenditure averages about Rs. 1,200 per annum: the establishment maintained is a darogha, a clerk and chaprásís.

Stamps.

The figures for income from stamps given in table 44 include up to 1904 figures for the Lyallpur district. The receipts from stamps have almost doubled in the last twenty years, the figures being:—Judicial, 1880, Rs. 38,000; 1907, Rs. 74,000; non-judicial, 1880, Rs. 17,000; 1907, Rs. 25,000.

Income-tax.

From tables 42 and 43 it will be seen that, since the formation of the Lyallpur district, and the exemption of incomes under Rs. 1,000 per annum, income-tax in the Jhang district has assumed very modest proportions. The only income is under Part IV, and, out of 365 assessees paying Rs. 11,742 in 1907-08, 48 only were taxed on incomes of over Rs. 2,000.

Section E.—Local and Municipal Government.

District Board.

Act XX of 1883 (District Boards Act) was extended to the district by Punjab Government Notification No. 122A., dated 24th June 1886; but the District Board was established by Notifications Nos. 23 and 25 of 8th February 1888. The Board consists of 37 members with the Deputy Commissioner as *ex-officio* President. Other *ex-officio* members are the Civil Surgeon, the Executive Engineer, Public Works Department, an Extra Assistant Commissioner, the Head Master of the School and the three Tahsildars. The non-official members, all of whom are nominated, number 29. The principal source of income is of course the local rate, which is estimated to bring in at present about Rs. 72,000 per annum and is increasing with the development of canal irrigation. In addition to the usual objects, to which District Boards devote their attention, the ferries, the cattle-pounds and the bungalows have been made over to its control on terms which are revised every five years. The tonga service to Chichawatni was under District Board control until its abolition with the opening of the railway. Income is also derived from gardens and trees, rents of lands and school fees. The income from sources other than local rates is at present approximately Rs. 45,000, and the total annual income of the Board Rs. 1,17,000. On the figures for the year 1907-08 the distribution of expenditure was: Administration 3 per cent., Education 22, Medical 9, Minor Departments and Miscellaneous 8, Public Works 58. The Educational and Public Works expenditure was unusually high. It is idle to discuss the figures of income and expenditure of recent years, as the constitution of the Lyallpur district has completely altered the situation.

CHAP. III, E.

Local and Municipal Government

There have never been any Local Boards in the Jhang district.

Chiniot Municipality.

The Chiniot municipality was originally constituted in 1862 as one of the third class: but it was gazetted a second class municipality in 1885, when its present boundaries were fixed. The constitution of the Municipal Committee, under Notification No. 1657S., of the 12th October 1885, was fixed at 8 elected and 4 appointed members. The Tahsildar, who is *ex-officio* President, a Naib-Tahsildar, the Assistant Surgeon and one non-official, as a rule form the body of appointed members.

The income, which is derived mainly from octroi, varied between five and seven thousand rupees between 1870 and 1880; the present income is given in table 46 and was in 1907-08 four times the average of those years, due to the large increase in the town and the increase in octroi rates in 1890. The sources of income and distribution of expenditure in 1907-08 were as follows:—

Income.		Expenditure.	
	Rs.		Rs.
Octroi	21,559	Police	4,103
Other	4,740	Conservancy	3,411
		Dispensaries	4,231
		Public Works	986
		Schools	5,250
		Miscellaneous	6,626
Total ...	26,299	Total ...	24,607

Jhang *cum*-Maghiána Municipality.

The head-quarters municipality was established in 1862. It has been from the first a municipality of the second class. The present boundaries, which include, besides the towns of Jhang and Maghiána, the suburb of Hasnáná, were fixed in 1885. The constitution of the Municipal Committee as gazetted in Punjab Government Notification No. 1657S., dated 12th October 1885, consists of 15 members of which 10 are elected and 5 appointed. The appointed members are, as a rule, the Deputy Commissioner, *ex-officio* President, the Tahsildar, the Civil Surgeon, the Head Master of the High School and one non-official. The income is, as usual, derived mainly from octroi. From 1870 to 1880 it varied between 20 and 28 thousand rupees, and it will be seen that at the present date it is about twice the average of that period. The increase is mainly due to the increase in octroi rates which has taken place in the meantime. The sources

CHAP. III, E.

Local and Municipal Government

Jhang *cum*-Maghiána Municipaity.

of income in 1907-08 and distribution of expenditure were as follows:—

Income.		Expenditure.	
	Rs.		Rs.
Octroi	34,922	Police	6,593
Other	15,624	Conservancy	9,683
		Dispensaries	16,196
		Public Works	4,007
		Schools	3,036
		Miscellaneous	14,498
Total ..	50,546	Total ...	54,013

The High School at Adhiwál with its branches at Jhang and Maghiána was provincialised with effect from 1st January 1905.

Shorkot town.

A municipality was established at Shorkot in 1874, but the income never exceeded Rs. 2,000, and it was abolished in 1885. In 1899, however, the town was made a notified area under Act XX of 1891, and its administration is vested in a body of 4 nominated members, exclusive of the Tahsildar, who is the President. No octroi is levied; the income being derived chiefly from a house-tax and from *dhart* or market fees.

The income and expenditure during 1907-08 were as follows:—

Income.		Expenditure.	
	Rs.		Rs.
House-tax	336	Conservancy	288
Dhart	375	Miscellaneous	446
Other sources	232		
Total ...	943	Total ...	734

The village *chaukidárs* keep watch and ward and are paid out of the town fund.

Ahmadpur town.

The history of the Ahmadpur Municipality is exactly the same as that of Shorkot. Its income was even smaller, and it ceased to exist at the same time. The town like Shorkot was made a notified area in 1899 and its committee consists of 5 nominated members, exclusive of the Tahsildar, Shorkot, who is President

CHAP. III. E.

Local and Municipal Government

Ahmadpur town.

The income is derived from a house-tax, there being no *dhart* income. During 1907-08 the income and expenditure were as follows:—

Income.	Rs.	Expenditure.	Rs.
House-tax	354	Conservancy	339
Other sources	262	Miscellaneous...	264
Total ...	616	Total ...	603

Owing to lack of funds the *chaukidárs* in Ahmadpur are not paid out of the town fund.

Railway markets.

Upon the completion of the Jech Doab Railway and extension of canal irrigation to the tract served by it, it was thought desirable to provide market accommodation at the stations on the railway. Land was accordingly acquired at each of the six stations in the district. The original intention was to establish market towns at Shah Jíwana and Rustam Sargáná, and a market without residential accommodation at Jhang Sadar station. The money required for acquisition was advanced by Government which also gave a grant for the construction of the sarais at the stations at Chund Bharwáná, Thatta Mahla and Pindi Maddukí. All the money obtained by the sale of the sites is to go to the development of the markets. These have actually been established at Shah Jíwana and Jhang, but it was found that there was no demand for a market at Rustam Sargáná and nothing has been done with the land acquired there. The markets at Shah Jíwana and Jhang have not been as successful as could have been wished, though the sites sold well. On March 31st, 1909, the balance in favour of the Shah Jíwana market was Rs. 74,869 and of the Jhang market Rs. 36,132 : while Government was out of pocket to the extent of Rs. 13,894 in the case of Chund Bharwáná; Rs. 7,806 at Thatta Mahla and Rs. 9,164 at Pindi Maddukí and Rs. 5,809 at Rustam Sargáná.

The future of these sites has not yet been decided. It will probably be found convenient to establish the Shah Jíwana market as a notified area and to hand over the Jhang one to the local Municipal Committee. In the case of the other stations land acquired in excess of requirements may possibly be relinquished and the balance with the sarais made over to the District Board. The idea that it was desirable to acquire land at all stations to prevent undesirable competition has proved unfounded.

Section F.—Public Works.

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Public Works.

(a) Irrigation Department, Lower Chenab Canal.

The Superintending Engineer of the Lower Chenab Canal Circle has his head-quarters at Lahore. Of the six Executive divisions of the canal those of Lyallpur (Chiniot tahsil) and Jhang (Jhang and Shorkot tahsils) alone include Jhang villages. The head-quarters in both cases are at Lyallpur. There are sub-divisions of the Lyallpur Division at Kot Khudáyár and of the Jhang Division at Amipur, Wer and Ashába.

Lower Jhelam Canal.

The head-quarters of the Superintending Engineer, Lower Jhelam Circle, are at Jhelam. The irrigation of the Chiniot tahsil is in the 2nd Executive division and that of the Jhang tahsil in the 3rd. The head-quarters of the Executive Engineer in charge are in both cases at Sargodha. The head-quarters of the sub-divisions mainly concerned with the district are, in the 2nd division at Kot Nájá, and in the 3rd at Shah Jíwana and Bhochra.

Administration.

The administrative system on both the above canals is the same and for an account of it page 155 of the Chenab Colony Gazetteer may be referred to.

(b) Roads and Buildings.

The Jhang district is included in the charge of the Executive Engineer, Lyallpur Division, who is subordinate to the Superintending Engineer of the 1st or Rawalpindi Circle. Owing to the important works carried out in the Lyallpur district the Provincial Executive Engineer does little in the Jhang district beyond the maintenance of public buildings and main roads.

Section G.—Army.

(a) The district is included in the 3rd (Lahore) Division of the army, but no troops are quartered within its boundaries. Very few of the people of the district have ever served in the native army; a few Baloches from villages on the Upper Jhelam near Kot Shákir and the Afgháns of Kotla Muhammad Zaríf Khán near Shorkot forming honourable exceptions.

Section H.—Police and Jails.

Police.

(a) The police force consists of 2 Inspectors, 20 Sub-Inspectors, 78 Head-constables and 475 constables including 5 camel sowars, a total of 575 men, of whom 3 Head-constables and 31 constables are employed as municipal police at Chiniot, and 1 Sub-Inspector, 6 Head-constables and 51 constables in Maghiána town and Jhang city. The towns of Shorkot and Ahmadpur are

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Police and Jails.

Police.

policed by *chaukidárs* in charge of a *dafadár*. There are 11 Police Stations as follows :—

Place.	Sub-Inspectors.	Head-constables.	Constables.
1. Chiniot	2	2	12
2. Bárána	1	2	10
3. Láliàn	1	2	10
4. Bhawána	1	2	10
5. Jhang	1	2	12
6. Massan	1	2	10
7. Atharán Hazári	1	2	10
8. Kádirpur	1	2	10
9. Mochiwálá	1	2	10
10. Shorkot	1	2	10
11. Garh Mahárájá	1	2	10

There are Sub-Treasury police guards of 1 Head-constable and 4 constables each at Chiniot and Shorkot tahsils, and 2 Head-constables and 12 constables on the Treasury at Head-quarters.

There are 2 outposts of 1 Head-constable and 4 constables each at Kándiwál and Ahmadpur, and 6 road-posts of 3 constables each at Bukhári, Khíwa, Chund Bharwáná, Kadími, Kaim Bharwáná, and Harse Sheikh for forwarding persons under custody.

The railway police employed in the district number 1 Sub-Inspector, 3 Head-constables, and 18 constables. The Police Station is at Maghiána Railway Station, and the force is distributed as follows :—

At Maghiána Railway Station.	1 Sub-Inspector, 2 Head-constables and 8 constables.		
Shorkot Railway Station.	1 Head-constable and 6 constables.		
Rustam Sargáná Railway Station.	1	Ditto	and 2 constables.
Chund Bharwáná Railway Station.	1	Ditto	and 2 constables.

The number of village *chaukidárs* is 661.

There are cattle pounds at each Police Station, and at Chund Bharwáná road-post and Kandiwál outpost.

There are proposals by the District Board to have cattle pounds at Khíwa and Haveli Bahádur Shah.

There are at present no punitive police posts in the district though such arrangements are made from time to time.

Criminal tribes.

(*b*) It has been found necessary to extend the Criminal Tribes Act to the Nur Mahram and Akila Hayáta Baloches of Chaks 173 and 216: J.B., in Mochiwálá Police Station of Jhang tahsil. These notorious criminals previously earned their livelihood as

CHAP. III. H. Police and Jail. Criminal tribes.

nomad graziers and cattle-lifters in the Sándal Bár and were allotted land on the colonisation of the Crown waste. They have not been able to settle down to the humdrum life of a cultivator and, after much forbearance, were gazetted a criminal tribe in Punjab Government Notification No. 53, dated 20th February 1905.

Of the criminal tribes of the Punjab generally only Sánsís are to be found: and they in the Chiniot and Lálián Police Stations only.

Jails.

(c) The District Jail is in the charge of the Civil Surgeon and has accommodation for 351 prisoners. Since the formation of the Lyallpur district the jail population has greatly decreased and the jail is now included in the third class, with a jail allowance of Rs. 75 on an averag epopulation of about 190. Though by no means a secure building, the jail has been singularly free from escapes: no prisoner having broken jail since 1891.

The industries carried on are of the usual kind; paper-making, oil-pressing, manufacture of cotton durries, chicks, thread and articles for use in the jail. The lithographic work has been closed and all work of this nature is now carried out at Lahore.

The staff consists of a jailor, two assistant jailors, a matron, 21 warders and 10 reserve warders. A hospital assistant also is attached to the staff. The annual cost of maintenance and guarding of prisoners for the three years 1905 – 1907 averaged Rs. 16,970, and the net profits of convict labour Rs. 2,944, the average cost of guarding a prisoner being Rs. 40-10-7.

Prisoners with terms of sentence of more than one year are transferred to the Central Jails at Multan and Montgomery or to the District Jail at Multan.

Section I.—Education and Literacy.

Literacy.

The figures for literacy given in table No. 50 are for the district exclusive of the colony villages. It will be seen that among the male population education made little or no progress between 1881 and 1901: among Hindus and Sikhs apparently one in three males can read and write, while among the Muhammadans about one in sixty only. Female education, practically non-existent in 1881, can hardly be said to have existed in 1901, when 1,000 females alone could read and write. Viewed in percentages the result for females is less unsatisfactory, as among Hindus and Sikhs education increased tenfold in the twenty years and doubled among the Muhammadan population.

The script employed in educational institutions is practically entirely Urdu, though there are some Gurmukhi schools. The character used by shop-keepers (*lehndí* or *mahájaní*) is usually taught privately.

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Education and Literacy.

Schools and scholars.

The school at Adhíwál (midway between Jhang and Maghiána) is the only high school in the district. This school with its primary department branches at Jhang and Maghiána has been managed since 1905-06 by Government: it having previously been managed by the Jhang-Maghiána Municipal Committee. The school was at first purely vernacular, but became a district school in 1861, and the high department was added in 1877.

At Chiniot there is a very successful Anglo-Vernacular middle school managed by the Municipal Committee. Of the two Vernacular middle schools one is at Shorkot and the other at Ahmadpur. Both are managed by the District Board.

There are 54 primary schools maintained by the District Board of which perhaps the most notable is that at Kot Shákir in the *Kachhi* of Jhang tahsil.

There are in addition 9 public girls' schools maintained by the District or Municipal Boards, in none of which, however, is education given beyond the primary standard.

Thirty-two primary boys' schools managed privately, classed as aided, and 12 boys' and 2 girls' schools, classed as unaided, were returned in 1907-08, and in addition there were 142 elementary private schools.

In the same year 5,917 boys were attending public schools and 682 girls. There were also 2,090 scholars on the rolls of the elementary schools.

There are two schools for special instruction with an attendance of about 100.

The district lies in the Multan educational circle and the Inspector of the circle has his head-quarters at Multan.

The total expenditure on education in 1907-08 was Rs. 69,500 of which Rs. 13,000 were contributed by Provincial Funds, Rs. 36,000 by the District Board, Rs. 4,500 by Municipal Funds, Rs. 14,000 by fees and subscriptions, and Rs 2,000 by endowments.

A paper known as the *Jhang Siál* is published in Maghiáná. The production is of recent origin and has obtained some notoriety by the virulence of its articles. The antecedents of the editor who is a local man are well known in the district.

Section J.—Medical.

Hospitals and dispensaries.

(*a*) The Civil Hospital is situated at the Ojhianwála Gate of Maghiána, on the main road from the town to the civil and railway stations. The hospital accommodation is 56 beds. The institution, which is maintained by the head-quarters municipality, assisted by a contribution from the district board, is in the immediate charge, under the superintendence of the Civil Surgeon, of an Assistant Surgeon who lives in the hospital compound. The

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Medical.

number of in and out-patients average about 1,000 and 23,000 respectively per annum, and the number of operations about 1,500.

Hospitals and dispensaries.

At head-quarters, in addition to the Civil Hospital, there is a branch dispensary, in charge of a hospital assistant, at Jhang, outside the southern gate of the city, also maintained by the municipality. About 14,000 out-patients are treated and 800 operations performed at this branch each year. There are also the jail and police dispensary at the police lines, and the newly opened railway dispensary at the station, both Government institutions. There is accommodation for nine in-patients at the police and jail dispensary.

There is a flourishing dispensary at Chiniot maintained by the local municipality, with assistance from district board funds. The building is conveniently situated close to the town, but is rather hemmed in by extensions of the town. An Assistant Surgeon is in charge. The in-patient accommodation is 24 beds, about 300 in and 17,000 out-patients are treated in the year and some 1,200 operations performed.

Dispensaries with in-patient accommodation, 12 beds in each case, are maintained by the district board at Shorkot and Ahmadpur. The Ahmadpur dispensary is an exceptionally flourishing institution, with which the name of Pir Bakhsh, who was in charge for many years until his death in 1905, will long be remembered.

Dispensaries, in some cases with a nominal in-patient accommodation, are maintained by the district board at Bhamb, Lálián, Bhawána and Atháran Hazárí. The two last-named have only recently been opened. A proposal is on foot to establish an additional dispensary at Mochiwála in the colony portion of the Jhang tahsil.

Canal dispensaries, maintained at Government expense, are located at Wer and Waryám on the Lower Chenab Canal and at Shah Jíwana on the Lower Jhelam Canal.

Lunatic and leper asylums.

(*b*) There are no lunatic or leper asylums in the district. Lunatics are occasionally sent to the Lahore institution for treatment, but more frequently are subjected to a rough confinement in their homes.

Vaccination.

(*c*) Vaccination is compulsory only within the towns of Jhang and Maghiána. Elsewhere the results achieved are obtained as much by pressure exerted through the zaildars and lambardars as through the conviction of the people in the utility of the treatment. The vaccinators tour in pairs, and their work is checked by supervisors. The staff is paid by the municipal and district boards and costs some Rs. 1,500 annually. About 20,000 vaccinations are carried out on the average in a year, three-quarters of which are primary. Re-vaccination makes little headway and, though it is possible to induce parents to have

their children vaccinated, the necessity of repeating the treatment is not generally realised.

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Medical.

Village sanitation.

(*d*) Village sanitation is in the same appallingly backward condition in Jhang as elsewhere and many of the villages are most unsanitary. The importance of improvement in this respect in the older parts of the district, where closely populated villages are infrequent and small outlying hamlets usual, is not so great as in districts further east; but from time to time inducements have been offered in the shape of rewards for well kept villages with the object of drawing attention to the subject. The want of homogeneity in the village communities however militates against the efforts of such leaders of the people as recognise the necessity for sanitary methods.

In the colony a scheme has been in force for some years by which the income derived from *kiráya tah-zamíní*, explained in Chapter III (*d*), is devoted to grants-in-aid of work directly or indirectly benefitting the progress of conservancy and sanitation. The latest rules were sanctioned in Punjab Government letter No. 904, dated 24th June 1908, and are as follows:—

1. The Deputy Commissioner is empowered to grant rewards to villages distinguished for good sanitation, to be expended, with his approval, on improvements to the village sites. He is also empowered to grant *khillats* to the lambardars or other prominent men of such villages.

2. The amounts to be expended annually on such rewards or *khillats* by the Deputy Commissioners shall not exceed totals of Rs. 25,000 and Rs. 1,000, respectively, without the previous sanction of the Financial Commissioner.

   The Financial Commissioner will decide how these sums shall be divided between the Commissioners of the Lahore and Multan Divisions, who will divide their allotments between the districts in their division.

3. The maximum reward assigned to any one village shall not exceed Rs. 1,000 without the previous sanction of the Financial Commissioner.

4. No village which has obtained a reward shall, without the sanction of the Financial Commissioner, receive another reward until three years have elapsed from the date of the last reward; but this stipulation shall not preclude the award to lambardars or other prominent men of the village of *khillats* as a recognition of continued progress maintained in sanitation.

CHAP. III, J.

Medical.

Village sanitation.

5. All rewards made to villages shall be devoted to works tending to the improvement of the sanitation of the village or to any common object for the improvement of the village generally to be approved of by the Deputy Commissioner.

6. Each reward will be paid over in two instalments, the second to be disbursed after the approved work has been carried out to the satisfaction of the Deputy Commissioner.

7. Each reward will be granted after a final inspection by the Deputy Commissioner.

8. It shall be the duty of zaildars and lambardars to furnish the Deputy Commissioner with correct information on all matters connected with the working of the rules.

9. In making awards the Deputy Commissioner will give prominent consideration to the following matters:—

(*a*) The state of the village well and drinking tanks.

(*b*) The absence of borrow pits and holes in the village site.

(*c*) The removal outside the village site of all manure, night-soil, etc.

(*d*) The general cleanliness maintained in village streets and compounds.

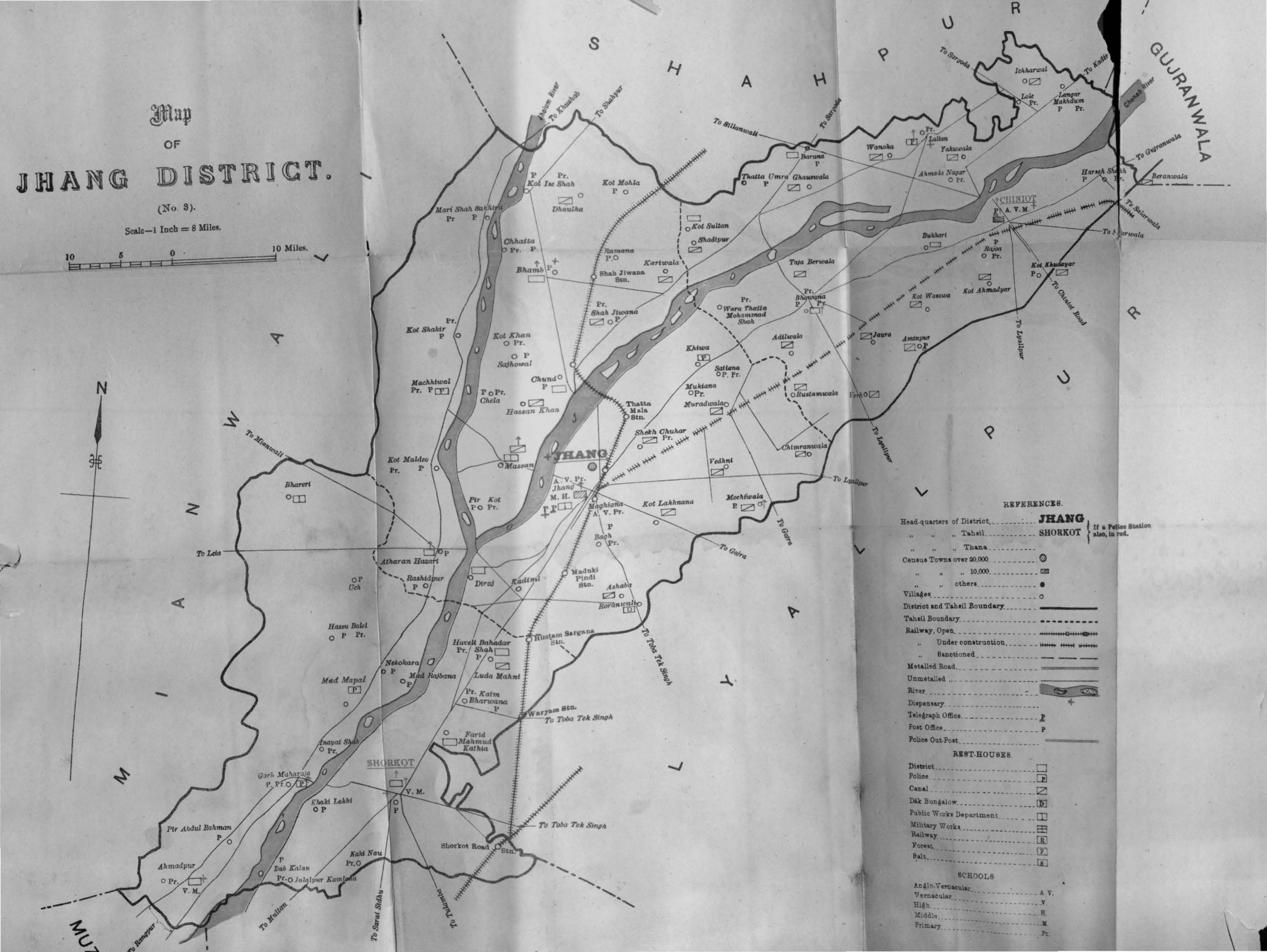
(*e*) The state of the menials' quarters.

(*f*) The maintenance of trees for shade, etc., in the village streets and lanes.

(*g*) Any other condition which indicates general attention to the rules of hygiene or sanitation.

10. The Deputy Commissioner shall submit through the Commissioner to the Financial Commissioner for transmission to the Sanitary Board a brief annual report on June 1st of each year, describing the manner in which the money has been spent with special reference to sanitary improvements.

The present allotment of the Jhang district is Rs. 5,000 for grants-in-aid and Rs. 250 for *khillats*.



Map
OF
JHANG DISTRICT.
(No. 3).
Scale—1 Inch = 8 Miles.
10 5 0 10 Miles.
N
SHAHPUR
GUJRANWALA
MIANWALI
MUZ
LYALLPUR
JHANG
SHORKOT
CHINIOT
Jhelum River
Chenab River
To Khushab
To Shahpur
To Sargoda
To Kadir
To Sillanwali
To Gujranwala
To Salarwala
To Lyallpur
To Chiniot Road
To Gojra
To Toba Tek Singh
To Mianwali
To Leia
To Multan
To Sarai Sidhu
To Tulamba
To Rangpur
Kot Ise Shah
Kot Mohla
Dhaulka
Mari Shah Sakhira
Chhatta
Bhamb
Ramana
Shah Jiwana Stn.
Kariwala
Kot Sultan
Shadipur
Thatta Umra
Ghauswala
Barana
Wanoka
Lallan
Yakuwala
Ahmada Nagar
Ichharwal
Loie
Langar Makhdum
Harseh Shah
Beranwala
Bukhari
Rajoa
Taja Berwala
Bhowana
Kot Khudayar
Kot Wasawa
Kot Ahmadyar
Jaura
Aminpur
Wara Thatta Mohammad Shah
Adilwala
Khiwa
Satiana
Mukiana
Rustamwala
Muradwala
Shekh Chuhar
Chimranwala
Vedhni
Mochiwala
Kot Lakhnana
Thatta Mala Stn.
Kot Shakir
Kot Khan
Sajhowal
Chund
Machhiwal
Chela
Hassan Khan
Shah Jiwana
Kot Maldeo
Massan
Pir Kot
Jhang M. H.
Maghiana A. V. Pr.
Bagh
Bhareri
Atharan Hazari
Rashidpur
Uch
Diraj
Kadimi
Maduki Pindi Stn.
Ashaba
Roranwali
Hassu Balel
Rustam Sargana Stn.
Haveli Bahadar Shah
Luda Mahni
Nekokara
Mad Rajbana
Mad Mapal
Kaim Bharwana
Waryam Stn.
Farid Mahmud Kathia
Inayat Shah
Garh Maharaja
Khaki Lakhi
Pir Abdul Rahman
Shorkot Road Stn.
Ahmadpur
Dab Kalan
Jalalpur Kamlana
Kaki Nau
REFERENCES.
Head-quarters of District — JHANG
" " Tahsil — SHORKOT
" " Thana
If a Police Station also, in red.
Census Towns over 20,000
" " 10,000
" " others
Villages
District and Tahsil Boundary
Tahsil Boundary
Railway, Open
" Under construction
" Sanctioned
Metalled Road
Unmetalled
River
Dispensary
Telegraph Office
Post Office — P
Police Out-Post
REST-HOUSES.
District
Police
Canal
Dâk Bungalow
Public Works Department
Military Works
Railway
Forest
Salt
SCHOOLS
Anglo-Vernacular — A. V.
Vernacular — V.
High — H.
Middle — M.
Primary — Pr.

CHAPTER IV.—PLACES OF INTEREST.

CHAP. IV.

Places of interest.

Chiniot.

The town of Chiniot can easily claim precedence in point of interest, indeed it is the only place in the district which presents anything but the most ordinary features. The town is picturesquely situated on the slope of a rocky hill about two miles from the left bank of the Chenab. It is doubtless of considerable antiquity. The tradition is that Chandan, a king's daughter, sister of a chief called Máchhí Khán, who was accustomed to hunt in man's attire, visited the spot on one of her expeditions and was so charmed with the site that she ordered a town to be built, which was called Chandniot in her honour. In old deeds in fact the name is always thus spelt. From the number of villages in the vicinity which bear the name of Channí, it seems possible that the name simply signifies a collection of Channís or reed huts. Another derivation connects it with a former tribe of Chandans who, it will be remembered, figure in the story of Hír and Ránjha.(1) In former days the situation must have been of great importance to the ruler of the country, for the Chenab here forces its way through the outcrop of rocks, on one of which the town is built, and the possession of the gorge meant complete control of the river and of the considerable traffic which passed up and down.

The town suffered severely from the Dúrání invaders and from constant sieges during the last half of the 18th century that witnessed the struggles between the Siáls, Bhangí Sardárs and the Sukarchakia *misl*, headed by Máhan Singh and his son the Mahárájá; and again in 1848 from the occupation of Narain Singh. The most prosperous days of Chiniot were during the reign of Sháh Jahán, when Nawáb Sádulla Khán, Tahím, was governor. To him is due the Sháhí mosque, one of the sights of the town. The Tahíms still hold land in Chiniot but have sunk into insignificance—their tradition of service is still kept up—and more than one member of the family occupy posts in the Revenue and Police Departments.

Chiniot now consists of the main town and two *thattas* of minor importance one of which has grown up round the tomb of Pir Sheikh Ismail after which it takes its name, and, contrary to the general rule, the town, though 18 miles away from the nearest railway station, has risen rapidly in importance in the last twenty years, more especially since the opening of the Chenab Canal, which irrigates land up to its doors. The town is well built and many of the houses are lofty and commodious and the daily scene in the bazars testifies to the prosperity of the place. There is a large colony of Khojas who have large business dealings especially in hides and bones with Amritsar, Calcutta, Bombay and Karáchí. Wealthy Khattri families, Kapúrs, Dháwans, Katiáls and others also muster strongly.

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(1) Chapter I. B.

CHAP. IV. — Places of interest. — Chiniot.

The connection of the Khojas with Chiniot dates from the middle of the 18th century, at which period it is said to have been held by the Bhangí Sikhs. There they appear to have thriven, and to have been entrusted with posts of importance. When Ranjít Singh took Chiniot, Mián Sultán, a Khoja, was over the citadel, and, though the Bhangí forces had been defeated outside the town and the Bhangí leader taken prisoner, he held out stoutly and refused to desert his charge or open the fort except at the order of his master. Ranjít Singh, the story goes, was so pleased with his stubborn fidelity, that he made him a grant of Kálowál and Changránwála, formerly the property of the Riháns, the greater portion of which is held by Khojas to this day.

The population at various enumerations has been—

	Total.	Males.	Females.
1868	11,477	6,106	5,371
1881	10,731	5,297	5,434
1891	13,476	6,702	6,774
1901	15,685	8,078	7,607

The townspeople have an unenviable character for forgery, litigiousness and false evidence, and it is said that any old deed that comes out of Chiniot should be looked upon with the greatest suspicion. Probably a good deal of their reputation is due to reports of local officials, who find the people too intelligent and too strong to allow themselves to be browbeaten. There is a considerable amount of gôitre both in and round Chiniot, which is usually ascribed, probably correctly, to the action of the rocks on the drinking water.

The most conspicuous building is the Sháhí mosque, which has already been mentioned. It is an exceedingly handsome edifice of hewn stone obtained from the hills near Chiniot. The pillars that support the western portion of the mosque underneath the domes are singularly chaste and elegant in design. The busy market place beneath is attached to the mosque, which derives considerable income from the rent of the shops. The Sháh Burhán Khángáh is less conspicuous, but also deserves a visit./

Chiniot is celebrated for its wood-carving and masonry. The carved wood work turned out by the Chiniot *mistrís* is, when they choose, as fine as any work of the kind in the Punjab, and fine

examples of their art can be seen in the carved doors and windows of the Khattri houses in the Kapúr's mohalla. Masons from Chiniot are said to have been employed in building the Táj Mahál: and the architect of the Golden Temple at Amritsar was a Chiniot mason.

CHAP. IV.

Places of interest.

Chiniot.

The gorge itself which is at some distance from the town is disappointing except during the height of the floods, when the mass of water pouring through the two narrow openings is a fine spectacle. A back water in Burj Kaura Mal to the north of the gorge is a popular resort of the townspeople: and indeed in the hot weather the heat radiated from the rock on which the town is built is intolerable.

Rajoa.

Rajoa (population, 1901=2,313), the home of the important branch of Sháh Daulat Sayyids, ought to be far more interesting than it is. The village, for it is nothing more, is conspicuous for its dilapidation and dirt and the tomb of Sháh Daulat, which is visible for miles round, is sadly neglected.

Jhang.

Jhang, the town from which the district takes it name, has little to recommend it but its antiquity. The old town, the remains of which can still be seen to the west of the present town and close to the shrine of Nur Sháh, is said to have been founded in 1462 by Mal Khán, the ninth in descent from Siál, the ancestor of the Siáls. The present town was founded during the reign of Aurangzeb in 1688 by a Sanyássí Fakír, Lál Náth, the thirteenth in descent from whom, Balwant Náth, dwells in the Náth Sáhib in the centre of the town.

As the capital of the Siál State Jhang had in former days more comparative importance than at present. It is the home of Mauladád Khán, the present head of the Siáls, but the family has suffered in the past from the infatuated extravagance of its chiefs and the town has little enterprise. The road to Maghiána is lined for 500 yards by walls built by Mr. Wakefield, a former Deputy Commissioner, to protect it from the shifting sand through which it passes. To that energetic officer is due the growth of *sarkáná* on the sand also, which contributes materially to prevent it from drifting.

The Náth Sáhib's *mandar* with its lofty pinnacle is a conspicuous object for miles round as it rises high above the surrounding buildings, but the edifice itself, though it occupies a fine position in the *chauk*, has no pretension to architectural interest.

Maghiána.

Maghiána, at annexation a small village, has far outstripped its older rival in importance. The district head-quarters originally located at Adhiwál, half way between the two towns, which are two miles apart, were transferred in the sixties to their

CHAP. IV. Places of interest. Maghiána.

present site east of Maghiána. The reason for the change was that the old site was found to be liable to be flooded. Maghiána at once sprang into importance: and, though latterly its development has been arrested, the opening of the Jech Doáb Railway will no doubt give a great impetus to the town. The original village was founded by Meghá, ancestor of the Maghiána Siáls, which clan emigrated thither from Lohabhir in the Kachhi and still owns a preponderating share in the town lands.

Naturally there are no buildings of any interest in the town; though under official guidance the bazars have been well built and the central *chauk* is a handsome open space. On the western side of the town a high embankment was built to protect the town from floods: the river has, however, long transferred itself to a bed some four miles distant and the railway protective works at Chund Bharwáná make it practically impossible for the river to return. The embankment stopped the free circulation of air and in the later seventies it was cut down to the level of the streets behind. The whole was metalled and provides a fine broad causeway.

The two towns of Jhang and Maghiána form a single municipality. They are connected by two metalled roads which start from the east and west ends of Maghiána, cross one another in the middle where the Adhiwál school is situated and enter Jhang on the west and east, respectively. The Chenab flows past them at a distance of about four miles to the west, but in the hot weather the Kharora branch fills and runs close past the towns, and, with its avenue three miles long, and its handsome masonry bathing *ghâts*, adds a peculiar beauty to the neighbourhood. The country round is well wooded; fine gardens abound; there are good driving roads, well shaded with trees, and passing through rich cultivation; and altogether the towns and their environs form a beautiful oasis in the howling waste around. An inundation canal leaves the Kharora branch near Jhang, passes round Maghiána, and after a course of five miles empties itself into the same branch.

Civil lines.

Civil lines, established in land of the Jhang revenue village, have now been constituted a separate estate. Most of the land belongs to Government: it stretches from the east gate of Maghiána some distance into the uplands. Outside the town of Maghiána are the tahsil and police station, the houses of the Civil Officers, the Sessions House, District Offices, Police Lines and Jail: while beyond is the railway station about a mile from the town. The fort, or "refuge house," was built after the mutiny. A proposal is on foot to dismantle it and turn it into a dâk bungalow to replace the present building which is to be converted into the official residence of the Superintendent of Police.

Civil lines.

The population of the head-quarters towns at the various enumerations has been as follows:—

	Jhang.	Maghiána.	Civil Lines.	Total.
1868	9,124	10,854	Not separate.	19,978
1875	8,609	13,618		22,227
1881	8,162	12,574	893	21,629
1891	8,476	13,866	948	23,290
1901	8,783	14,415	1,184	24,382

Previous to 1881 the census returns of the combined towns are unreliable owing to alterations in municipal limits, but since 1881 there have been none but trifling changes. In 1901 Jhang-Maghiána stood 17th among the towns of the Punjab. The total population was composed of 12,477 males and 11,905 females.

Sháh Jíwana.

Sháh Jíwana, (population, 1901=1,791), the home of an important Sayyid family, like Rajoa in Chiniot tahsil, is a disappointing village. It rises in a high mound from an uninviting *kallar* plain. The tomb of Sháh Jíwana, surrounded by an extensive graveyard, is the excuse for one of the largest fairs in the district.

Shorkot.

Shorkot, though now of little importance, is of undoubted antiquity. General Cunningham identified it with a town Po-lo-ta-fo mentioned by the traveller Hwen Tsang who visited a town of that name in the 7th century(1) and with one of the towns of the Malli attacked and taken by Alexander. Both identifications are, to say the least of it, uncertain. Any theory based on the present name of the town is quite unreliable, as it is practically certain that the present town and its name are of no greater antiquity than the other Kots of the neighbourhood, Siálkot, Mahmúdkot, Ranjítkot, and the like, which are comparatively modern. Of the many derivations of the name the most probable is that it was called after an invading chief Táj-ud-dín Shorí whose tomb still exists on the *bhir* or mound outside the town. The story is that Táj-ud-dín Shorí came to the Punjab in the van of the Muhammadan invasion as a follower of Pír Ghází who was slain in battle at Shorkot. The town was taken and derived its name from Táj-ud-dín's surname. This derivation seems far more likely than that the town owns its name to some fabulous Rájá Shor: to the saline character of the ground or to the fierce disposition

(1)The name is spelt by Hwen Tsang Po-lo-ta-fo. General Cunningham would read So-lo-fa-to which when transliterated would become Sororati and would be a synonymn for Shorkot. Ancient Geography of India, page 204.

CHAP. IV. Places of interest. Shorkot.

of the inhabitants. Whoever Táj-ud-dín Shorí and his leader Pír Ghází may have been, Pír Ghází's tomb, which still exists close by Shorkot, is the object of the special veneration of the Siáls and, as the other Kots are undoubtedly Siál out-posts, it suggests itself that both these men were priests under whose spiritual guidance the Siáls occupied the country and fortified it against their foes.

As Mr. Steedman wrote—"The mound appears to have been the citadel of the old town. The abruptness with which it rises from the ground and the existence of remains of what appear to have been bastion towers at intervals round the mound support this view." Burnes who visited the place describes it as "a mound of earth surrounded by a brick wall, and so high as to be seen for a circuit of eight miles," and was informed by the people that their town had been destroyed by some king from the westward about 1300 years ago.

From the evidence of coins found upon the spot General Cunningham infers that the town was *occupied certainly as early* as the great kings of Ariana and the Punjab who followed at no long interval after Alexander and that it flourished under the Indo-Scythian dynasties down to A. D. 250 or perhaps later. But, as the Hindu coins are confined to the Brahmin kings of Kabul and the Punjab, he concludes that for some centuries the town was either deserted or much decayed and that it was either re-occupied or restored in the tenth century by one of these Brahmin kings.

The town at present lies beneath the old fort and is surrounded by fine groves of date palms for which Shorkot is famous. Many of the buildings are lofty but most are in a state of dilapidation. There is a fine bazar, built down the slope of the hill, with a gate at each end, and lined with shops built on a uniform plan: but the town is moribund and exhibits no tendency to expand. At the various census enumerations the population has been:—in 1868, 3156; 1881, 2,283; 1901, 3,907.

Ahmadpur.

Ahmadpur is a small town on the west of the Chenab about the same size as Shorkot. It is quite modern and is reputed to have been founded by Nusrat, Siál, in the 18th century and to have been named after his grandson. The town lies in one of the most fertile tracts of the district and depends for its prosperity on the regular flooding of the country by the Chenab. The Hindu population is wealthy but the zamíndárs who form the bulk of the inhabitants are not well off. At various periods the population of the town has been returned as :— n 1868, 3,436; in 1881, 2,338; in 1901, 3,916.

Garh Mahárájá.

Garh Mahárájá (population, 1901=2,460), a small town 15 miles north of Ahmadpur, is the home of the leading family of the Rajbánas, one of the principal Siál clans of the district. The

CHAP. IV. Places of interest.

town was strongly fortified by Mahr Rajjab in the time of Mahárájá Ranjít Singh, but the walls are now being broken through as the necessity for extra buildings necessitates more room than was enclosed within the old walls. Garh Mahárájá, though smaller than either Shorkot or Ahmadpur, seems to promise more in the future.

Sádik Nihang.

The shrine at Sádik Nihang is one of the few show places of the district. The fakírs came originally from the Chiniot tahsil and are Chadhars by clan. The shrine was originally situated in Jalla Bharwáná village and, in the time of Mián Ránjha, the fifth fakír, the tombs were transferred to their present position to avoid the floods which continually threatened the old site. The last two occupants of the *gaddi*, Muhammad Panáh and Nusrat Ali, were both men of energy and amassed considerable wealth, some of which has been spent in beautifying the building at the shrine. The succession to the *gaddi* has been disputed on the last two vacancies and much ill-feeling has resulted. The present fakír, Muhammad Rashíd, is the eleventh successor of the original Sádik Nihang.

Though the village itself is insignificant in size the enclosure in which the shrine is situated covers a considerable area and includes a hostelry (*langar-khána*) and stables (*tawela*) with rooms for guests (*baithaks*). The shrine itself and the tomb of Sádik Nihang were built in the time of Muhammad Panáh and replaced less imposing buildings. The tomb of Dogar Mallang, the fourth fakír, is an older and insignificant khángáh: the graves of the rest of the fakírs are in this enclosure. But the chief interest centres in the new mosque built by Fakír Nusrat Ali which is a beautiful example of the decorative effect of Multan encaustic tiles. Faizulla, the architect and builder, was imported by the fakír from Multan. The fakír's residence is a substantial building at some distance, comfortably situated in a shady garden.

The *gaddi nashíns* (incumbents) of this shrine have been—

1. Kutb Sháh, *d.* 1672.
2. Muhammad Rashíd I, *d.* 1682.
3. Dogar Mallang, *d.* 1762.
4. Mián Ránjha, *d.* 1780.
5. Nusrat Sháh, *d.* 1795.
6. Kúchak Ali, *d.* 1813.
7. Haidar Ali, *d.* 1830.
8. Muhammad Ali, *d.* 1862.
9. Muhammad Panáh, *d.* 1890.
10. Nusrat Ali, *d.* 1904.
11. Muhammad Rashíd II, present holder.